

# THE HISTORIE

of Gesta Romanorum

I

## The Argument.

*Robert Holman*  
*the booke*  
Mans soule is deerely beeloued vnto God her Father. And yet for sundry good graces, she is tempted of the diuell by three diuers meanes, at three severall ages in this mortall lite: if she resist and overcome the same, shee is hereby adopted to the fruition of matrimoniall ioy in heaven, with Christ the sonne of God.

## The first History.



Some time there dwelt in Rome a mightie Emperour, which had a faire creature to his daughter named Athalanta. Whom divers great Lords and many noble knights desired to have to wife. This Athalanta was wondrous swift on foot, wherefore such a law was ordained that no man should have her to wife but such as could out runne her and take her by swiftnesse of foot.

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# THE FITS TOWRIE

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ranne with her, but shee was so swift  
that no manne might overtake her by  
course of running. At the last there  
came a knight named Pomeis, vnto her  
father, and said to him thus. My Lord,  
if it might please you to giue mee your  
daughter to wife, I will gladly runne  
with her. Then said her father, there is  
such a law ordained and set, that who so  
will haue her to wife, must first runne  
with her, & if hee faile in his course, that  
hee ouer take her not, hee shall lose his  
head, and if it fortune him to overtake  
her, then shall I wed her vnto him.

And when the Emperour had told him  
all the perill that might fall in the win-  
ning of her, y Knight voluntarily grante-  
ted to abide that iopardy. Then the  
Knight let ordayne him three balles of  
gold against the running. And when  
they had begun to runne a little space,  
the young Lady ouer ranne him, than  
the Knight threw forth befoze her the  
first ball of gold. And when the Damo-  
sell saw the ball, shee stoped and toke it  
up and that while the Knight wanne  
before her, but that aqayled little, for  
when

When shee perceiued that, shee ranne so fast that in short space shee gat befoze him againe. And than hee thzew forth the second ball of gold, and shee stooped as shee did befoze to take it vp, & in that while the knight wanne befoze her againe, which this young Damosell seeing, constrayned her selfe and ranne so fast til at the last she had him at a bauntage againe, and was aloze him, and by that time they were nigh the marke where they should abide, wherefoze the knight thzew forth the third ball befoze her, and like as she had done befoze she stooped downe to take vp the ball, & while shee was in taking vp y third ball, the knight gat befoze her, and was first at the marke. And thus was she wonne.

#### The Morall.

¶ By this Emperour is vnderstode the father of heauen, and by this Damosell is vnderstod the soule of man, with whom many diuels desire to runne, and to deceiue her through their tēptations, but she withstandeth them mightely and overcommeth them.

And whan they had done their power.

A. 19.

and

and may not speed, than makes he three  
balles of gold, and casteth them befoze  
her in the three ages of man, that is to  
say, in youth, in manhood, and in olde  
age. In youth the Diuell casteth the ball  
of Lechery befoze her, that is to say, the  
desire of the flesh; neuerthelesse for all  
this ball, oftentimes man ouercommeth  
the Diuell by acknowledging of his sins  
vnto God by hartly repentance & amen-  
dement of life. The second ball is the bal  
of pride, the which the Diuell casteth to  
man in his manhood, that is to say, in his  
middle age: but this ball man oftentimes  
ouercometh, as he did y first, but let him  
beware of the third ball, to which is coue-  
tousnesse, that the Diuell casteth to man  
in his old age, which is dreadfull: For  
except a man may overcome this ball  
with these other two, hee shall lose his  
honour, that is to say, the kingdom of  
heauen. For when man burneth in coue-  
tousnesse, hee thinketh not on ghostly ri-  
ches, for ever his hart is set on worldly  
goods, and reckeneth not of prayers ne  
of well doeing, and thus loseth hee his  
heritage, to the which God hath bought  
him

him with his precious blood, vnto the  
which our Lord Iesu Christ bring vs all.

### The Argument,

As God allotteth diuers men diuers call-  
ings & estates of liuing in this world,  
so is euery man tryed by the rules of  
life and doctrine, whether his practise  
agree with his profession, in profiting  
himselſe without preiudice to others,  
wherin if he ſo hold himſelſe content,  
for ſuch a ſonne, the heauenly father  
hath planted a tree of heauenly trea-  
ſures, in the life euerlaſting.

### The ſecond Hiſtory.

**T**here dwelt ſometime in Rome a  
mightie Emperour and a wiſe na-  
med Antelme, which bare in his  
armes a ſhield of ſiluer with ſine red  
Roſes. This Emperour had three ſons,  
whom he loued much, he had alſo conti-  
nuall warre with the King of Ægypt,  
in the which warre he loſt all his tem-  
porall goods, except a vertuous tree. It  
fortuned after on a day, that he gaue  
battell to þe ſame king of Ægypt, where  
A. iiij. in

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in hee was grievously wounded. Nevertheless he obtained y<sup>e</sup> victory, notwithstanding he had his deadly wound, wherefore while hee lay at point of death hee called vnto him his eldest sonne and said, My most dære and welbeloued sonne, all my temporall riches I haue spent and almost nothing is left mee, except a vertuous tree the which standeth in the middelt of mine Empire, I giue to thee all that is vnder the earth and aboue the earth of the same tree. O my reuerent Father (quod hee) I thanke you much. Then said the Emperour, call to me my second sonne. Anon his eldest Sonne greatly ioying of his fathers gift, called in his brother, and when he came, thus said the Emperour. My dære son (quod hee) I may not make my testament for as much as I haue spent all my goods, except a Tree which standeth in mine Empire, of the which tree I bequeath to thee all that is great and small.

Then answered hee and said. My reuerent Father I thank you much. Then quod the Emperour, call to me my third sonne, and so it was done. And when hee was

was come, the Emperour said. My deere sonne, I must die of these wounds, and I haue but onely a vertuous Treē, of the which I haue bequeathed thy brethren their portion, and to thee I bequeth thy portion, for I will that thou haue of the sayd Treē all that is wet and dry. Then said his Sonne, Father I thancke you. Sone after that the Emperour had made his bequest he dyed. And the eldest son anon tooke leason of the treē. When the second brother heard this, hee sayd, My Brother by what Law or title occupy ye this treē. Deere Brother (quod hee) I occupy it by this title, my father gaue me all that is vnder the earth and above of the said treē. & therefore by reason this treē is mine. Unknowing to thee, quod the second brother, hee gaue mee all y is in bredth, lēgth & depnes of the said treē, and therfore I haue as great right in the treē as you. At his hearing the third Son came to the & said, Dye my best beloned brethren, it behoueth you not to strive for this treē. for as much right haue I in this treē as ye for well ye wot by y law that y last will & testamēt ought to stand,

A. b.

for

*Per lui vi feci io don dell.*  
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for of truth he gaue mee of the said tree  
all that is wet and dry, and therefore  
by right y tree is mine, but for as much  
as your words are of great force & mine  
also, my counsell is that wee bee iustified  
by reason, for it is not good nor commen-  
dable that any strife or discention should  
be among vs. Here beside dwelleth a  
king of reason, therefore to auoide strife,  
goe we there vnto him, and each of vs  
lay his right before him, and like as he  
will iudge, let vs stand to his iudge-  
ment, then said his brethren, this coun-  
saile is good, wherefore they went all  
three vnto the king of reason, and each  
of them senerally shewed forth his right  
vnto him, like as it is said before.

When the king had heard their ti-  
tles he rehearsed them all againe seue-  
rally: first, saying to the eldest Sonne  
thus: Thou sayest for thee, quod the  
King, that thy father gaue thee all that  
is vnder the earth and aboue the earth  
of the sayd Tree. And to the second bro-  
ther he bequeathed all that is in bredth,  
length, and depenes of that tree. And to  
the third brother he gaue all that is wet  
and

and dyed. And with that hee laid the lawe  
for them, and said that the first will ought  
to stand. Now my deere sonnes, brievely  
I shall satisfie all your reasons. And  
when hee had thus said, hee turned him  
vnto the eldest brother saying thus. My  
deere sonne, if you list to abide the iudge-  
ment of right it behoueth you to let  
ten blood of the right arme. My Lord,  
quod hee, your will shall be done. Then  
called the king forth a discret Whisiti-  
on, commanding him to let him blood.  
When the eldest sonne was thus letten  
blood, the king said to them all three, My  
deere sonnes quod he, where is your fa-  
ther buried. Then answered they and  
said: Forsooth my Lord in such a place.  
Anon the King commaunded to digge  
in the ground for the body, and to take  
a bone out of his brest, and to bury the  
body againe, & so it was don. And when  
the bone was taken out, the king com-  
maunded that it should be layd in the  
blood of the elder brother, and it should  
lie till it had receiued kindly the blood,  
and then to be laid in the Sunne and  
dried, and after that it should be washt  
with

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with clere water, his seruants fulfilled all that he commaunded. And when they began to wash, the blood vanished cleane away : When the king saw this, he said to the second sonne. It behoueth that thou bee letten blood as thy brother is. Then said he. My Lord your wil shal bee fulfilled, and anon he was done vnto like as his brother was in al things, and when they began to wash y bone, the blood vanished away. Then said y king to the third son. My deere child it behoueth thee also to be letten blood. He answered and saide : My Lord it pleaseeth mee well so to bee. When the youngest brother was letten blood, & done vnto in all things like as his two brethren were before, when the kings seruants began to wash the bone, they might neither for washing ne for fretting doe away the blood of y bone but euer it appeared bloody. When the king saw this he said: It appeareth openly that this blood without doubt is of the nature of this bone, thou art his true son and these other two been bastards, I giue to thee the tree for evermore.

The Morall.

Deere

Déere friends this Emperour is our  
Lord Iesu Christ which bare a shield of  
siluer with five red roses, that is to say,  
his body y<sup>e</sup> is so faire, so clére, & more ra-  
dient then any siluer, according with the  
Psalmist saying thus : Speciosus forma  
pre filiis hominum. That is to say, hee  
was more speciall & fairer of shape then  
all the chilozen of men. By these v. roses  
wée vnderstand his v. wounds, which he  
suffered for mankinde. And by the King  
of Egypt wée vnderstand the Diuell, a-  
gainst whom he fought all y<sup>e</sup> time of his  
life, & at the last hee was slaine for man-  
kinde. Neuerthelesse, before his death  
hee made his testament to his threé sons.

By the first to whom hee gaue of the  
Tree that was vnder the earth & aboue  
the earth, we shal vnderstand such migh-  
tie men and others of all estates of this  
wozld, as not content with their calling  
seekes ambitiously y<sup>e</sup> subuersion of others  
to magnifie and exalt themselves.

By the second sonne to whom he gaue  
the tree in length, breadth and dépenesse,  
wée vnderstand such worldly wise men  
in this wozld, which in their subtil  
attempt

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tempt to winne all, lose all.

By the third sonne, to whom he gave  
all that was wette and dry of the tre,  
we shall vnderstand every good Christi-  
an prince, noble man, maiestrate or mea-  
ner person, in every common wealth  
wheresoeuer, which (eschewing all am-  
bition & couetousnesse) holdeth himselfe  
content with the providence of GOD,  
and in his owne calling laboureth sim-  
ply and truly to doe good vnto all men,  
yea though now and then themselves  
sustaine iniuries in the world, suffering  
now pouertie, then trouble, now solace,  
then care, now cold, then heate, and all  
this they receiued thanckfully, to haue  
this noble tre that was thus bequethed  
them. This tre is the tre of Paradise,  
that is to say, euerlasting ioy of heauen,  
which is given to vs all, if we take it  
thankfully, neuertheless it is heauen  
in diuerse wise, and not equally, for some  
hath more, and some hath lesse after the  
measure of Gods good grace. This not-  
withstanding every man obtaineth not,  
therefore it becometh the to goe vnto the  
king

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king of reason, that is to say, vnto the father of heauen, that knoweth al things or they be made. The first sonne was let blood, and in his blood the bone was wrapped. By this bone we shall vnderstand our strong faith in Christs merites. And by the blood, the liuely and fruitfull sappe of good workes proceeding out of the same: Which are rare thinges to bee found in those that seeke their owne priuate gaine to liue, caring not how they come by it, by hook or by crooke, to the preiudice of others, which when they are let blood by the sharpe lance of Gods Justice, though it bee stablished with diuine predication and made dry with the Sunne of outward profession: yet being washt with the water of swelling pride, mallice, enuy, wrath and such other, then the strong faith in Christs merites, is as though wee had neuer receiued it, and the liuely and fruitfull sappe of good workes, hath no power to tarry vpon it, but vanissheth away. And thus fareth it, with those two, the first and second Sonnes. But the third sonne being contrarie vnto

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to the other in profession and practise of  
life and manners, bee hee Prince, Noble  
man, Maiestrate or meane person, vpon  
earth. The bone of such a man will e-  
uer bee firme of faith in himselfe and to-  
wards others sio such a mans bone the  
blood of liuely fruits, to himselfe and all  
others profitable, will neuer bee washed  
away with the water of wretchednesse.  
But the more it is dzyed in the Sunne  
of true tryall, the better it is, such are  
the true childzen of God, of whom our  
Lord speaketh thus. Ye the which haue  
forsaken all things for me: all, that is to  
say, ye that haue forsaken the will of  
fanne, shall receiue an hundreth times  
more, & is to say, ye shall not onely re-  
ceiue the tree of Paradise, but also the he-  
ritage of heauen. These two other songs  
are bastards, for why, that they promised  
in their baptism they wrought all the  
contrary, through their wicked living.  
And therefore he that desireth to obtaine  
the ioues of heauen, him behoueth, to a-  
bide stedfastly in profession & practise of  
good life & maners, & then by Christ shall  
he obtaine the tree of Paradise, vnto the  
which

which the Lord bring vs which liueth  
and reigneth eternally world without  
end. Amen.

### The Argument.

God so loued sinfull man, that he sent his  
onely begotten Son to redeeme him out  
of the captiuitie of the wicked world, to  
rest with him in the ioyes of heauen.

### The third History.

**I**N Rome there dwelled sometime a  
noble Emperour, named Dioclesian,  
which aboue all worldly gods loued the  
uertue of Charitie, wherefore he desired  
greatly to know what soule loued her  
Birds best, to the intent that he might  
thereby grow to more perfect Charitie.  
It fortun'd after vpon a day, that this  
Emperour walked to the forrest to take  
his disport, whereas he found the nest  
of a great Bird (that is called in latine  
Struthio Camely, in English an O-  
stridge) with her bird, the which bird, the  
emperour toke w<sup>th</sup> him, & closed him in a  
vessel of glasse. The dam of this litle bird  
followed after vnto y<sup>e</sup> emperours palace,

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and

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and flew into the hall where her Wyde was closed. But when she saw her bird, and might by no meanes come to her, ne get her out, she returned againe to the forrest, & there she abode thre daies, and at the last she returned againe to the Wallace, bearing in her mouth a worme that is called Thumare. When she came where her birde was, she let the worme fall vpon the glasse, thowbertue of which worme, the glasse brake and the Bird escaped, and flew forth with his dam.

When the Emperour saw this, he praised much the dam of the Bird, which so diligently laboured for the deliuerance of her bird.

## The Morall.

¶ My friends, this Emperour is the father of Heauen, which greatly loueth them that liue in perfect loue and charitie. This little Birde closed in the glasse & taken from the forrest was Adam our forefather, which was exiled from out of Paradise, and put in the glasse, that is to say, in hell This hearing the dam of the bird

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bird, that is to wit, the sonne of God descended from heauen and came to the forrest of the world & lined there thre daies & more, bearing with him a worme, that is to say, manhode according with the Psalmist saying. Ego sum vermis & non homo. Psal. 22. 6. That is to say, I am a worme and no man. This man was suffered to bee slaine among the Iewes, of whose blood the vessell eternall was broken, and the bird went out, that is to say, Adam went forth with his mother the sonne of God and flew vnto heauen.

## The Argument.

A cleane spirit and vndefiled soule is the daughter of God so tender and deere vnto man, that he bestoweth her not vpon the rich man wanting the wisdom of God, but vpon the poore man that is wise & liueth in the feare of God, which if shee had at any time transgressed by frailtie of flesh, then for the recovery of her health by the medicine of amendment of life, to such a one though poore

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shall

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shall his soule be not onely in this life espoused with much solace and ioy each of other, but in the world to come shall liue with **CHRIST** in ioy and everlasting blisse.

## The fourth History.

**S**ometime dwelled in Rome a worthy Emperour and a wise, which had a faire daughter and a gracious in the sight of euery man. This Emperour bethought him on a day to whom hee might giue his daughter to mariage, saying thus. If I giue my daughter to a rich man, and he bee a foole, then is she lost, and if I giue her to a poore man and a wittie, then may he get his living for him and her by his wisdom.

There was at that time dwelling in the citie of Rome a Philosopher named Socrates poore and wise, which came to the Emperour and said. My Lord be not displeased though I put forth my petition beefore your highnesse. The Emperour said, what so euer pleaseth thee tell forth. Then said Socrates, My Lord you haue

have a daughter whom I desire above  
all things. The Emperour answered &  
saide. My friend, I shall give thee my  
Daughter to wife upon this condition,  
that if she die in thy fellowship after that  
she is espoused to thee, thou shalt without  
doubt lose thy head. Then said Socrates,  
Upon this condition I will gladly take  
her to be my wife. The Emperour hear-  
ing this, let call forth all the Lordes  
and States of his Empire, and made a  
great feast at their wedding. And after  
the feast Socrates led home his wife to  
his owne house whereas they lived in  
peace and health long time. But at the  
last this Emperours daughter sickened  
to death, when Socrates perceived this, he  
said to himselfe. Alas and woe to mee,  
what shall I doe, and whether shall I  
lie, if the Emperours daughter that is  
my wife should dye: and for sorrow this  
Socrates went to a forrest there beside  
and wept bitterly. Then while hee thus  
wept and mourned, there came an a-  
ged man bearing a staffe in his hand,  
and asked the cause of Socrates why hee  
mourned. Socrates answered and sayd.

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I espoused the Emperours daughter vpon this condition, that if she died in my fellowship, I should lose my life, now she is sickned to the death, and I can find no remedy nor help, and therefore I mourne more then any creature may thinke: Then said the old man, be of good comfort, for I shall help you, if yee will doe after my counsell. In this Forrest be three hearbs, if you make a drinke of the first for your wife, and of the other two a plaister, & if she vse this medicinal drinke and plaister in due time, without doubt she shall recover her perfect health. Socrates fulfilled all as the old man had taught him. And when his wife had used a while that medicinal drinke and plaister, within short time she was perfectly whole of all her sicknesse. And when the Emperour heard that Socrates wrought so wisely, and how diligently hee laboured for to heale his wife, he promoted him to great dignitie and honour.

## The Morall.

Deere friends this Emperour is  
our

our Lord Iesu Christ, his daughter so faire and so gracions is the soule, made to the similitude of God, which is full gracions and glorious in the sight of him and of his Angels, while that she is not defiled and abideth in her owne proper cleannesse. This soule God would not giue it to a rich man but to a poore man, that is to say, a man that is made of the slime of the earth.

This Socrates is a poore man, for why every man cometh poore and naked into this world from his mothers belly, and every man taketh his Soule in weelock vpon such condition, that if she die in his fellowship by deadly sin, without doubt he shall lose eternall life.

Therefore O thou man, if thy wife sicken so through frailtie of flesh vnto sinne, doe then as Socrates did, goe vnto the Forrest, that is the Church of Christ, and thou shalt finde there an old man with a staffe, that is, a discrete Preacher which shall minister vnto thee those three Hearbes, whereof may be confect the midicine of thy recovery vnto health: namely, the first hearbe is ac-

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know,

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knowledging of sinne, the second repen-  
tance, and the third newnesse of life, ac-  
cording to the will of god, if these hearbs  
bee used in playster, the sinner without  
doubt shall receive her health, & her soule  
shall be deliuered from sinne, and by all  
right she shall haue everlasting life. Un-  
to the which bring vs our Lord Iesus.

### The Argument.

¶ Many foolish Idcots of the world doe  
commonly flow and flore in abun-  
dance of worldly wealth and pompe,  
who thinking they shall liue here al-  
wayes are laboured vnto by the prea-  
chers of Gods word to be admonish-  
ed of their momentary felicitie, and  
to prepare themselves in bestowing  
well their short time here, to enioy the  
blessings of euerlasting felicitie in the  
world to come.

### The first History.

Sometime there raigned in Rome a  
mightie Emperour and a wise, na-  
med Fredericke, which had one onely  
sonne

sonne whom he loued much. This Emperour (when he lay at point of death) called vnto him his Sonne and sayde. Dære sonne, I haue a ball of gold which I gine thee vpon my blessing, that thou anon after my death shalt gine it to the most sole that thou maiest finde. Then said his sonne: My Lord without doubt your will shall be fulfilled. Anon this young Lord after the death of his father, went and sought many realmes, & found many rethlesse soles: because hee would satisfie his fathers will, laboured farther till hee came to a realme where the law was such that euery yere a new king was chosen ther, and this king had onely the guiding of that realme but a yere, and at the yeres end hee was deposed and put in exile in an Iland, whereas he should wretchedly finish his life.

When the Emperours sonne came to this realme, the new king was chosen with great honour, and all manner of Musickall instruments went befoze him, and brought him with great reuerence and honour vnto the regall seate. And when the Emperours Sonne saw that

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he came vnto him and saluted him reuerently and said. My Lord, loe I giue thee this ball of gold, on my fathers beehalfe. When sayd hee, I pray thee tell mee the cause why thou giwest mee this Ball. When answered this young Lord and said: My father charged me in his death bed vpon paine of forsaiking of his blessing, that I should giue this ball to the most sole that I could find, wherefore I haue sought many Realmes, and haue found many soles, neuerthelesse a more sole then thou art found I neuer, & therefore this is the reason. It is not knowne to thee that thou shalt raigne but a yere, and at the yeres end thou shalt bee exiled into such a place, where as thou shalt die a mischionous death, wherefore I hold thee for the most sole that euer I found, that for the Lordship of a yere, thou wouldest so wilfully leese thy selfe, and therefore before all other I haue given thee this ball of gold.

Then said the King, without doubt thou sayest truth, and therefore when I am in full power of this realme, I shall lend before mee great treasure and riches

ches wherewith I may liue and saue my  
 selfe from a mischicuous death, when I  
 shall be eriled and put dolone. And so this  
 was done, wherfore at the yerres end  
 hee was eriled and lined there in peace,  
 vpon such good as hee had sent befoze,  
 and he dyed after a good death.

### The Morall.

Deere friends this Emperour is the  
 father of Heauen, the which bequethed  
 the Ball, that is to say, worldly riches  
 to foles and ideots, which sauoureth no-  
 thing but that is earthly. This Empe-  
 rours sonne, that is to say, a Preacher  
 and a discret Minister trauaileth about  
 many realmes & lands to shew to mis-  
 belouing men and foles their perill.

The Realme wherein no King might  
 raigne but a yere, is this world. For  
 who so had lined an hundred yere, when  
 he comineth to the death him shall seme  
 that hee hath lined but the spate of an  
 houre, therefore doe as the King did  
 while that yee bee in power of life; send  
 befoze you your treasure, that is to say,

Amie

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firme faith in Christs merits, & the fruits of gods word proceeding from the same. Then certainly when wee bee put in exile out of this world, wee shall liue in peace, and shall finde the mercy of God plentifull, whereby wee shall obtaine everlasting life. Unto the which bring vs he that for vs shed his precious blood.

## The Argument.

¶ The euill disposed wicked men of this world are here aduertised of their greedy griping after the sweet temptation of the Diuell, wherein such doe reioyce, till death comming sodainlie vpon them, then fall they to the horrible pit of desolate darknesse, due to their deserts.

## The sixt History.

**D**iolesian raigned in the Cittie of Rome, in whose Empire dwelt a noble Philosopher, the which set vp by his craft an Image in the midst of the citie of Rome, the which image stretched out his arme & his foremost finger, where vpon it stode this polcy, witten in Latin:

*Percute*

*Percute hic.* Strike here. This Image after the death of the Philosopher stode still a long time, and many great clarks came thether for to read the superscription that was on the finger, but none of the vnderstode what it meant, whertore there was great wondring among the people. And at the last a long time after there came a strange clarke out of farre countries & when he saw this Image, he read the superscription. Strike here.

And then vpon a day when he saw the shadow of the hand, hee tooke a mattock and brake vp the ground vnder the hand where the shadow was, according to the vnderstanding of the superscription, and anon hee found an house all of Marble vnderneath the ground, wherein he entered and came into a hall, wherein hee found so much riches, so many Jewels, and so great meruailes, that hee neuer saw ne heard of such, nor so many before that time. At the last hee saw a table ready couered, and all manner of things necessary therto set thereupon. He beheld further and saw a Carbuncle in the hall that lightened all the house. And  
again

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Against this Carbuncle on the other side  
stode a man holding in his hand a bow  
with an arrow ready to shoot. The clark  
marrailed much when he saw all these  
things, and thought in himselfe, if that I  
tell this forth there will no man beleue  
mee, and therefore I will haue somewhat  
of these goods in token of proof. And with  
that hee saw a knife of Gold vpon a ta-  
ble, the which hee tooke and would haue  
put in his bosome. But anon the Archer  
smote the Carbuncle and brake it, wher-  
with the whole house was shadowed &  
made darke. And when the clarke per-  
ceined it, he wept more bitterly than a-  
ny man might think, for he knew not by  
what way he might goe out, soasmuch  
as the house was made darke through  
the breaking of the Carbuncle. And that  
darkenesse abode still for evermore after.  
And so finished the clarke his life there  
in that darkenesse.

## The Morall.

Dere friends this Image so standing  
is the diuell which saith evermore Strike  
here?

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here : That is to say, seeke after earthly riches, and not for heavenly treasure.

This clarke that digged with the mattocke, betokeneth the wicked wise men of this world, as some enill disposed pleaders of the law, craftie attornies & other wicked worldlings that euer be smiting, what by right & what by wrong, so that they may get the vanities of this world, & in their smiting they finde great wonders & meruailes, that is to say, they finde therein the delights of the world, wherein many men reioyseth. The carbuncle that giueth light, is the youth of man, which giueth hardines to take their pleasure in worldly riches. The Archer with his arrow is death, which lateth watch against man to slay him. The Clarke that toke vp the knife is euery worldly man, that coueteth euer to haue all things at his will.

Death smiteth the Carbuncle, that is to say, youth, strength, and power of man, & then lyeth he wrapped in darknesse of sinne, in which darknesse oftentimes hee dyeth. Therefore study wee to fye the world and his desires, and then

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then shall we be sure to win everlasting  
life, unto the which Iesu bring vs all A-  
men.

### The Argument.

We are generally here put in minde, that  
the Diuell beseeing the world, our  
champion Christ Iesus is ready to take  
our quarrel in hand, who defending &  
sauing vs from the inuasion & circum-  
uention of Sathan, is yet accursed for  
vs as a transgressor & is for our sakes  
moreouer, content to suffer death for  
our full iustification.

### The seauenth History.

**I**n Rome dwelled sometime a mighty  
Emperour named Titus, a wise man  
& a discret, which ordained in his daies  
such a law, y<sup>e</sup> what knight died in his em-  
pire, should be buried in his armour, and  
whosoever presumed to spoil any knights  
armour after he were dead, he should die  
without any withstanding or gaine say-  
ing. It befell after within few yeres  
that

that a citie of the Empire was beseged  
of the Emperors enemies, wherfore that  
Citie was in danger of lasing, for none  
that was within that citie might not de-  
fend themselves by no manner of craft,  
therefore great sorow and lamentation  
was made throughout all the Citie.

But at the last within few daies there  
came to the Citie a young knight and  
a well sanoured, valiaunt in feates of  
Armes, whom the worthy men of the  
Cittie beholding and vnderstanding his  
prowesse, cryed with one voice. O thou  
most noble knight, wee besech thee if it  
please thy worthinesse to help vs now at  
our most neede, for ye may see this Citie  
is in perill of lasing. Then answered  
he and said: See ye not sirs that I haue  
none armour, and if I had armour I  
would gladly defend your Citie. This  
hearing a mightie man of the citie said  
to him in secret wise.

Sir, here was sometime a valiaunt  
knight which now is dead & buried with  
in this citie according to the law, & if it  
please you to take his armour ye might  
defend this citie & deliuer vs from perill.

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And that shall be honour vnto you and profit vnto the Empire.

When the young knight had heard this, he went to the graue and tooke the armour and arayed himselfe therewith, & fought mightely against his enemies, and at the last hee obtained and had the victory, and deliuered the citie from perill. And when he had so done, he laid the Armour againe in the graue. There were some men in the Citie that had great indignation and enuy at him, because hee had obtained the victory and accused him to the iudge, saying thus. Sir a law was made by the Emperour that whosoever dispoyled a dead knight of his armour should dye, this young knight found a dead knight and tooke away his armour, therefore wee beseech thee that thou procéde in the Law against him, as against him that hath offended the law. When the Justice heard this, hee made the knight to bee taken and to be brought afoze him. And when hee was examined of this trespasse against the Law, he said thus: Sir it is witten in the law, that of two harmes the

the least is to bee chosen, it is not knownen to you that this Citie was in perill to be lost, and had I not taken this armour, I had neither saved you ne the Citie, therefore mee thinketh yee ought rather to honour and esteeme me for this good dede that I haue done, than thus shamefully to reprove mee, for I am led as hee that is ready to be hanged. Also good sirs, an other reason I may lay for mine excuse: He that stealeth or robbeth violently, purposeth not to restore that thing that he robbeth: but it is not thus with mee, for though I tooke the armour of the dead knight for your defence and sauegard. When I had obtained the victorie, I bare it againe to the same place, and so the dead knight hath that is his by the law.

Then said the Justice a theefe that breaketh a house that hee may steale & beare away such as he may finde, and though he bring againe that he hath taken, I aske of thee if that the breaking of the house be lawfull or not. The knight answered sometime y breaking of an house may be good, inberas it is made in table place

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place which should cause the Lord of the house to make his wal stronger, that the thæues after that breake not by force the wals so lightly in auoyding of more harme.

Then sayde the Justice, if the breaking of the house be good, neuerthelesse in that breaking, violence is done to the Lord of the house. And so though thou didst goe with the armour of the dead Knight, neuerthelesse thou didst wrong to the dead Knight in taking away his Armour. The Knight said, I haue told you that of two harmes, the least is to be chosen, & that harme where through great goodnesse commeth, ought not to bee called harme, but it should rather be called good: For that if an house within the citie were on fire and beganne to burne, it were more better to throw it to the ground, and three or foure houses therby, then they should all be set on fire also, whereby all the Citie might be brent. Right so if the Armour of the dead knight had not bene taken, the citie and yee all had bene lost.

And when the Justice heard that, he answered

swered so well and so reasonably; hee might giue no iudgement against him. But he the which had accused this knight slew him, for whose death there was great weeping throughout all the Citie, and his body was honourably buried in a new tombe.

### The Morall.

¶ Deere friendes, the Emperour is the Father of Heauen, and this Citie is the world, the which is besieged of the Diuell and deadly sin: And as many as were within the Citie, were all in perill to bee lost. This young knight that came to the Citie, is our Lord Iesu Christ, which had not the armour of humantie till he went to the graue, that is to say, to the wombe of the glorious Virgin Mary: by the annunciation of the Angell, saying: The holy Ghost shall light in thee, &c. Loe thou shalt conceiue and beare a son. And thus in the wombe of the Virgin hee tooke the armour of the dead knight, that is to say, hee tooke the manhode of Adam our sozefather,

C. ij.

and

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and saved the Citie, that is, the world  
with mankind from perill, by his blef-  
sed passion that he suffered on the crosse,  
and that he put the armour againe into  
the grane when his blessed body was  
buried, but the citizens envied him, that  
is to say, the Jewes of Iury accused him  
to Pilate, and layed the law against him,  
saying, If thou suffer him thus, thou art  
not Cæsars friend, we haue a law and af-  
ter the Law he ought to dye. Iohn. 19. 12  
And thus our Lord Iesu Christ of his  
enemies was condemned to the death  
of the Crosse, and after ascended vp to  
Heauen, where our Lord Iesu bring vs  
all. Amen.

### The Argument.

The fornication of wicked worldly men  
is here detected by the providence of  
God, and by his gracious fauour the sin-  
ner is deliuered out of the thraldome of  
sin vnto the libertie of life everlasting.

### The eight History.

There

**T**here raigned sometime in Rome  
 a mightie Emperour and a wise  
 named Betolde, which ordained a  
 law that what woman were taken in  
 adultry her husband being a live she  
 should be cast into perpetuall prison.  
 There was that time a knight that had  
 a faire Lady to his wife, which commit-  
 ted adultry, her husband being a live,  
 and was with Childe, therefore by the  
 law she was put in prison, where with  
 in short time after she was delivered  
 of a faire Sonne. The Childe grew vp  
 till he was seauen yere old, his mother  
 daily wept bitterly. And when the child  
 heard this, he said to his mother: O mo-  
 ther why weepe yee thus, and for what  
 cause are you thus perplexed. Then said  
 his mother, O my swete sonne, I haue  
 great cause to mourne, and thou also, for  
 aboue our heads is people walking, and  
 the Sonne shineth in clerenesse, & great  
 solace haue all men that are aboue vs,  
 and wee be here continually in such  
 darknes that I may not see thyme thou  
 enoe, alas that euer I conceived thee.

C. liij.

The

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Then said the Sonne, such ioy, ne such light as you spake of saw I neuer, for I was borne here in this darknesse, therefore if I had meat & drinck enough here would I liue all y<sup>e</sup> dayes of my life, therefore mother weepe ye not, but shew mee solace. This lamentation that was betwene the mother and the son, heard the Emperours Steward that stood about their heads, whereof hee had great compassion & went vnto the Emperour, and knéeing, besought him of his grace, that the mother and the son might be deliuered out of prison. The Emperour as a mercifull Lord graunted that they should be deliuered, Neuerthelesse if they trespassse so in time to come, they should be punished with double paine, & after that they were deliuered, this woman ended her life in that citie ioyfully.

## The Morall.

Dere friends, this Emperour is the Father of heauen that made this Law, that what married woman, that is to say, what soule that is esponsed to the Lord, and both commit adultery, that is to say,  
doth

both worship strange gods, should be cast  
 in prison of hell, therefore the sinfull soule  
 hath great cause to weepe, for the is de-  
 barred from light, that is to say, from the  
 ioy of heauen. Her son that desired meat  
 & drinck, are the wealthy wicked worlde-  
 lings of this world, that say to the pre-  
 lates of the Church, & to the Preachers  
 that preach vnto them y<sup>e</sup> ioies of heauen,  
 that while we may liue and haue all the  
 solace of the world, we desire none other  
 heauen. The steward that heard their la-  
 mentation is our lord Iesus, that know-  
 eth all the piniities of our sorrowfull and  
 repentant hearts, for our sins besought  
 the Father of Heauen for vs, that we  
 might bee deliuered from the prison of  
 sinne, and that we might come to ever-  
 lasting life, to the which bring vs all  
 our Lord Iesus. Amen.

### The Argument.

¶ Christ proclameth the ioyfull feast  
 of heauen, wherein the Lambe, that is,  
 the poore Preachers of the Gospell,  
 hauing their sight or knowledge in  
 C.v. Gods

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Gods word, supported of the blinde  
laytie, and each doe mutually comfort  
other, till they approach vnto the pro-  
claimed feast of perpetuall felicitie.

### The ninth History.

Sometime in Rome dwelt an Empe-  
rour named Pompey, which aboue  
all other things was mercifull. This  
Emperour proclaimed throughout all  
his Empire a great feast, and that poore  
and rich should come to his feast: And  
who so euer came to that feast should  
not onely bee well fed, but also he should  
haue great giftes. When the Herawld  
had warned all manner of men to come  
to this feast, at that time there was two  
poore men lying by the way, the one was  
lame, and the other was blinde. Alas  
and woe to vs both how shall we do, for  
the Emperour hath proclaimed a feast &  
whosoener commeth there shall not onely  
be well fed, but also he shall haue  
great gifts, and I am blinde, and thou  
art lame how shall we doe: Then said  
the lame man to the blinde man, I will lead thee

the lame man to the blinde man. I shall tell thee good counsell, if thou wilt doe after mee, thou shalt let for nothing, I am lame and feeble and may not goe, neuerthelesse I may see, & thou art blinde and strong and maiest not see, take thou mee vpon thy back and beare mee, and I shall leade thee the right way, & thus shall wee both come to the Emperours feast. Then said the blinde, after thy counsell let vs doe, come on my back and I shall beare thee, and thou shalt lead me the right way, and so they did that they came both to the feast, and receiued great rewards and giftes among other men. And thus ended their liues in peace.

### The Morall.

Dere friends this Emperour is our Saviour Iesu Christ that proclaimeth a feast that is to say, the ioyes of Heauen vnto the which ioyes hee called all mankinde, and forsaketh no man that will come vnto him. This lame man becometh the poore Ministers of the Gospell, which wanting worldly pleasures, liue by the prouidence of God. And this blind  
man

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man betokeneth the lay men which knoweth the right way to heauen. It becometh that y blind men, to wit, the lay men to beare the lame men, that is to say, the Ministers of the Gospell, sustaining and feeding them with the duties of the Church, then the Ministers in Gods cause, are bound to teach and to enforme vs the way to heauen, whereas we shall not onely haue a feast, but also great reward and ioy, vnto the which God bring vs all. Amen.

The Argument.

Heauen and hell are here compared to two cities, to these cities are two contrary wayes, to heauen (which is the Citie of all heavenly treasure and felicitie) is a narrow, crooked, craggie and painefull way hauing three enemies, the Diuell, the world, and the flesh. To hell, (being the Citie or sinck of sorrow or sadnesse) a fayre way, broad, plaine, and easie, hauing three guides, to wit, pride of life, couetise of the eyes, concupiscence of the flesh.

The tenth History.

**S**OME time in Rome dwelt an Emperour named Folliculus, the which was

was right wise, mercifull & rightfull in all his workes. This Emperour builded in the East a noble Citie, wherein hee put all his treasure and precious stones and riches to be kept.

Unto this Citie the way was stony and full of brambles and sharp thornes, and thre knights were armed ready to fight with them that would come to that Citie. Therfore the Emperour ordained that whosoever overcame these knights should enter the citie, & take at his will of the Emperours treasure. After that, this Emperour did make in the North west, a citie wherein he ordained all manner of paine, tormenting, sorrow & mischief, for malefactors, to the which was a broad way, very delectable, growing full of Roses and faire Lillies, and in that way were thre knights, ever wayting if any man came towards the Citie of the North, to serue him with all manner of delicates and necessary provision.

And if it fortune any man to enter within that citie, the custome was such that the people would take & binde him hand and fote, and cast him in prison, there

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ther to abide the comming of the iustice.

When this was cried throughout all the Empire, there were two knights dwelling in a Citie there beside, one named Ionathas, who was a wise man, the other hight Pirhus which was a foole, neuerthelesse there had continued betwixen them great loue. This Ionathas said to Pyrhus Deere friend there is a common cry, made throughout all lands, that the Emperour hath made a citie in the East wherin he hath put all his treasure, and whosoever may enter that Citie, shall take of the treasure what he list, therfore my counsell is that we goe to that citie, Then said Pyrhus thy counsell is good, and I desire thee to fulfill it.

The wise knight said, if it be so that thou wilt follow my counsel, I pray thee that faithfull friendship may continue betwixne vs, and in token of loue that thou wilt drinck my blood, and I shall drinck thine, that none of vs depart ne faile other in this iourney.

The foolish knight said it pleaseth me right well all that yee say, wherfore they were both leffen blood, and each of them

them dranke others blood.

When this was done, they went forth together on their iourney, and when they had gone three dayes iourney towards the Citie where the Treasure was, they came to a place, where was two wayes, one was sharpe, stony and full of thornes, the other way was plain and faire, and full of sweetnesse, and delights. Then said the wise knight to his fellow. Dære friend here are two wayes one sharpe and thorny, neuertheless if we goe this way we shall come to this Citie that is so rich, and there shall we haue that we desire.

Then said the foolish knight to his fellow, I wonder greatly at you that you speake such things, for I will rather beleeue mine eyes then your words, I see here openly, and so doe yee, that here is a hard way and full of thornes, and as I haue heard say there bee three Champions armed in this way: ready to fight against all men that goe that way towards the Citie of the Cast, and therefore I will not goe that way, but here is (as ye may see) another way  
plaine

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plaine and easie to walke in, and this way there are thre Knights ready to serue vs and giue vs all maner of things necessary to vs, & therefore by this way will I goe and not by that other way. Then sayde the wise Knight, certainly if we goe by that way, we shall bee led into the Citie of the North, wherein there is no mercy, but perpetuall paine and sorow, and there shall we bee taken and bound and cast in prison.

Certainly said the foolish knight, this way is the ready way, and as I beleue it is more profitable then the other way. Then went they both forth the faire way, and anon thre knights met with them, which receined them courteously for one night, and gaue them all manner of things that was necessary to them. And on the morrow they toke their iourney forth toward the citie, and when they were within the citie, anon the Emperours officers met with them and saide : deere friends why come ye hether, insomuch that ye know the law of this citie is so cruell of long time here befoze, withly ye shall bee serued now  
after

after the Law. Anon they toke the wise knight and bound him and put him in prison, and after that they toke the foolish knight and bound him fast and cast him into a ditch. Sone after it befell that the Justice came to the Citie to giue iudgement on them that had trespassed the law, and anon all the prisoners were brought forth before the Justice, among whom these two knights were brought forth, one from prison, & the other from the ditch. Then said the wise Knight to the Justice : Reuerent Lord, I complaine of my fellow that is guiltie of my death, for when we two came to the two waies whereof the one ledde to the Citie in the East, and the other to this Citie, I told him all the perill of this Citie, and the reward of that other Citie, and he would not beleue mee, and said to mee in this wise, I beleue mine owne eyes better then thy wordes, and because he was my fellow, I would not lette him goe alone in this way, and thus came I with him, wherefore hee is the cause of my death. Then said the foolish knight, I complaine that he is the

D. cause

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cause of my death, for it is not unknown to you all that I am a fool, and hee a wise man, and therefore he should not so lightly haue followed my folly, for if hee had forsaken his way, I should haue followed him, and therefore hee is cause of my death. Then said the Justice to the wise knight, because that thou with all thy wisdom and great vnderstanding so lightly consented & followed the will of the fool and his foolish workes, & thou fool because that thou wouldest not do after the counsell ne fulfill the wholesome words of the wise man & beleue him, I giue iudgement that ye both bee hanged for your trespassse, And so it was done, wherefore all men praised greatly the Justice for his discret iudgement.

The Morall.

Dære friends this Emperour is almighty God, and in the East is the Citie of Heauen, wherein is treasure infinite. And vnto this Citie is a hard way and full of thornes, that is to say, the way of repentaunce, by the which way full few

few walketh, for it is hard and strait according to holy Scripture, saying thus: *Stricta est via quæ ducit ad vitam.* It is a straight way that leadeth to everlasting life.

In this way are three armed knights, that is to say, the Devil, the world, and the flesh, with whom it behoveth us to fight, and to obtaine the victory, or we may come to heauen. The second Citie that is in the North, is hell, and to this accordeth Scripture, saying thus. *Ab aquilone pondetur omne malum.* Out of the North cometh all euill. Certainly to this Citie is the way plaine and broad, and walled about on every side with all manner of delicates, wherfore many men walk by this way. The three knights that giueth to every man going this way what thing them hardeth, are these: Pride of life, couetousnesse of the eyes, & concupiscence of the flesh, in which three y wretched man greatly delighteth, & at the last they lead him to hell. This millic knight betokeneth the soule, & the foolish knight betokeneth the flesh, the which is alway foolish, and at all times

D. y ready

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ready to doe euill. These two are sel-  
lowes and knit in one, for either of them  
drinke others blood, that is to say, they  
shall drinke of one cup, eyther of ioy or  
paine shall they haue after the day of  
dome.

The soule chooseth the way of repent-  
saunce, and in as much as she may, she  
surrendereth the flesh to doe the same. But  
the flesh neuer thinketh what shall come  
after, and therefore she goeth in the de-  
lights of this world, & flyeth the delight  
of repentance. And thus the soule after  
the death is cast into hell, and the flesh  
is cast into the ditch, that is to say, in-  
to the graue. But then the Iustice com-  
meth, that is our Lord Iesu Christ, at  
the day of dome, to iudge all manhood.  
Then the Soule shall complaine vpon  
the flesh, and the flesh vpon the Soule.  
But when the Iustice that will not be  
deceined neither by prayer ne by price,  
shall condemne the Soule, because she  
followed the frailty of flesh, and also  
he shall condemne the flesh because it  
would not beleue the Soule, where-  
fore let vs study to tame our flesh, that  
we

we may obey God, and then shall we  
have euertlasting life. Unto the which  
bring vs our Lord Iesus Christ. Amen.

### The Argument.

The Soule of man being possessed in  
the princely territory of Paradise, was  
by the Diuell prouoked to sin against  
her creator, and for the same transgres-  
sion so being thence into this wide  
world exiled: lost that her heritage:  
But by Christs precious death and  
passion was restored vnto a more hap-  
pie heritage of euertlasting felicitie.

### The i. History.

**T**here dwelled sometime in Rome  
a mightie Emperour named  
Frederick, which had no children  
saue one onely daughter, to whom this  
Emperour after his decease bequeathed  
all his Empire. This vnderstanding an  
Earle that dwelt there beside, came  
vnto this young Lady and wooed her,  
D.ig. and

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and provoked her to sinne all that he might, wherefore this young Lady in short processe of time enclined to the Earle, and this Earle anon lay with her, and defiled her, and after that she departed from her heritage, and exiled her out of her Empire, wherefore she made great lamentation, and fled unto a realme there beside, whereas she daily wept and mourned. It befell after on a day that while she sat mourning by the hie way side, there came riding by her a faire young knight upon a good horse, which came towards her a great pace, and very curteously saluted her, and asked the cause why she mourned so sore.

Then answered she and said, My reuerend Lord, I am an Emperours daughter descended of royall blood, my father is dead which left mee all his Emppre because hee had none other heire, and after his decease an Earle there beside deceiued mee, deflowred my Virginitie, and after that hee put mee violently out of mine heritage, so that now I am faine to beg my bread from doore to doore, and this is the cause of my sorow.

Then

Then said the Knight, faire Damfelle  
I haue great compassion on thy beantie  
and on thy gentlenesse, therefore if thou  
wilt graunt mee one thing, I shall fight  
for thee against the Earle, and I protect  
vnto thee the purchase of victorie.

Then said shee, alas good sir, I haue  
nothing that I may giue vnto you but  
my selfe. And I aske no more of thee said  
the knight, but that thou wouldest be my  
wife and loue no man so much as mee.  
Then said shee. Reuerend sir, that I will  
doe gladly, and more if I might.

Then sayde the knight, I will that  
thou doe for mee nothing, but if it for-  
tune mee to dye in the fight for thee, and  
obtaine the victorie, thou shalt take my  
bloody shirt, and hang it vpon a beame  
in thy chamber, and this thou shalt doe  
for two things. The first is, that when  
so euer thou behouldest the shirt, thou  
shalt weepe for mee. The second is, that  
what so euer man come to wooe thee to  
be his wife, thou shalt then hastely run  
vnto thy chamber and behold my bloo-  
die shirt, and thinke hartely within thy  
selfe thus.

D.iii.

The

## The History of

The Lord of this Shire dyed for my lons  
in battell, the which reconered my heri-  
tage, God forbid that I should take any  
other man after his death Then said the  
Reuerend fir, all this shall I fulfill by  
the grace of God. And when the knight  
heard this, he assailed to fight against  
the said Earle and obtained the victorie,  
and the Earle was overcome and fled:  
and this young Lady was brought and  
receiued againe into her heritage.

Nevertheless the knight was deadly  
wounded in that battell, whereof he  
dyed, but as he dyed he bequested his  
bloody shirt vnto this Damzell, desiring  
her to keepe her promise. When this young  
lady heard of his death, she wept sore &  
made great lamentation for his death.  
And in his shirt was cunningly wrought  
this verse. Thinke on him and haue in  
minde: that to thee was so kinde. Anon  
when she had receiued the shirt, she hang-  
ed it vpon a beame in her chamber, and  
as oftentimes as she beheld it she wept  
bitterly. It befell not long after that the  
Kates of the Empire came to her & desir-  
ed her to take a husband. But then she  
went

went to her chamber and beheld the bloody shirt, then waxed she sorrowfull and said oftentimes woe and alas thou sufferedst death for my lone, and thou also recoveredst againe mine heritage. God forbid that I should take any other man, thane but thee. And thus she answered every man that came to her, and so they went away disappointed of their purpose, and ended her life in peace and rest.

### The Morall.

Dere friends this Emperour is the father of heauen, and his daughter is the soule of man, made to the similitude of God, to whom god gave & bequeethes the Empire of Paradise. But there came an Earle, that is the Diuell, & psonoked her to sin, when she ate of the apple, and said to her thus. In what houre yee ate of the apple, yee shall be like Gods, wherefore we breaking Gods commandement we were all exiled out of Paradise, and chased to the realme of this world, here to live in great wretchednes: like as the psal. saith: *In sudore vultus tui.* In the sweat of thy face thou shalt eat thy bread.

D. v.

But

## The History of

But then came a faire young knight  
and a strong, that is to say, our Lord Je-  
su Christ, which had compassion vpon  
mankind, taking vpon him our flesh and  
our blood, gaue battaile to the Diuell and  
ouercame him, and thus wan hee againe  
our heritage. Therfore let vs doe as this  
young Lady did, lay wee vp this bloody  
shirt, that is to say, the minde of the pas-  
sion of Christ on the beame of our hart,  
and thinke we how our lord Jesu Christ  
shed his precious blood for vs. And if any  
man, that is to say, the Diuell or any  
other would stir vs to sinne, anon think  
wee of the passion of Christ, and say wee  
thus. I shall take none other but thee  
which hast shed thy blood for mee, and  
thus shall we win euerlasting life. Vnto  
the which God bring vs all.

## The Argument.

Wee are here generally aduertised of  
honouring the Sabbath day, how for  
the redeeming of time to bee occu-  
pied in Ghostly contemplation profi-  
table

table to the soule and body. The Preachers of Gods word oft time for saying truth purchase inconuenience, if wee bestow our talents in the amplyfying of Faith, and furthering one another with good workes: wee shall then inherite the fruition of eternall blessing prepared for the Elect of Christ Iesus.

## The 12. History.

**S**ometime dwelt in Rome a mightie Emperour named Appolonius which ordained for a law that every man vpon paine of death should celebrate the day of his natiuitie. This Emperour called to him a clarke that hight Virgill, and said. My deere master, there be many hainous offences done in my Empire contrary to the Law, therefore I pray thee that thou by thy cunning wouldest make some craft whereby I may know who trespasseth against the law priuely or appertly.

Then said Virgill. My reuerend Lord your will shall be done. Anon this Virgill

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gill through his craft made an Image, in the midst of the citie of Rome, which denounced and told the Emperours messengers who trespassed against the law, and who not. There was at that time dwelling in the Citie of Rome a Smith that hight Focus, which for nothing would celebrate the natiuitie of the Emperour. It befell vpon a night as the Smith lay in his bed, he thought vpon the Image that had accused many men before, and dreaded least the Image would accuse him, wherefore he arose and went to the Image and said, I make a vow to God if thou accuse me, I shall breake thy head. And when he had thus said, he went home. The Emperour on the morrow after falling sent his messengers to the Image (as before times he was accustomed) to know and vnderstand who had trespassed against the law. And to them then said the image, lift vp your eyes and beholde what is engrauen in my forehead. And then they looked vp and saw this posie written. Tempora mutantur homines deteriorantur. Times be changed and men become worse and worse.

For who will say the truth shall have his head broken, therefore goe yee forth to your Lord and tell him all that yee haue read & séene. The messengers went forth and tolde the Emperour all that they had heard and séene.

Then said the Emperour arme your selues and goe to the Image, and if that you find any man that haue mentioned or threated to hurt the Image, binde him hand and foote & bring him vnto me. Then went the messengers forth to the Image and said to it. Tell vs the truth if any man haue threated thee, and wee shall reuenge thee anon. Then sayd the Image. Take the Smith Focus, for hee is the man that will not honour the natiuitie of the Emperour: straight way the messengers led forth the Smith befoze the Emperour and thereupon examined him why hee kept not the day of the Emperours natiuitie, in reuerence & honour according to the law. Then answered the Smith & said. Reuerent lord, I beseech you that yee will heare mine excuse, and if I answer not reasonably to all manner of points that yee will

## The History of

will aske mee, I will yeld mee fully to  
your grace. Then said the Emperour, I  
shall here thee, and that is rightfull I  
shall doe. Then said the Smith, It beho-  
meth mee to haue vij. d. every day in the  
weeke, & that I cannot get without great  
labour, and therefore I may in no man-  
ner wise keepe that day holy day more  
than other dayes: Then said the Em-  
perour. Why behoueth it thee to haue  
these vij. d. Then said the Smith, I am  
bound to pay dayly ij. d. and ij. d. I  
lend, and ij. d. I lese, and ij. d. I spend.  
Then said the Emperour tell mee more  
expresly of these vij. d. Then sayd the  
Smith: I am bound every day to pay  
ij. d. to my Father, for when I was  
young, my Father spent on mee ij. d. dai-  
lie, and therefore am I bound to helpe  
him and pay him againe his ij. d. for his  
sustentation. Also ij. d. I lese on my  
wife. Then said the Emperour why lee-  
sest thou that ij. d. on thy wife? Then  
sayd hee, where saw ye ever woman but  
shee had one of these pointes, eyther shee  
is wilfull, or contrary to her husband,  
or hotte of complexion, and therefore  
that

that I giue her I leese. Also if. d. I lend  
to my son, wherwith he is sustained, that  
when I come to age & pouertie, hee may  
pay me againe ij. d. like as I doe my fa-  
ther. Also I spend ij. d. on my selfe in  
meat and drinck, & that is little enough.  
Then said the Emperour thou hast an-  
swered well and wisely. Not long after  
it befell that the Emperour died, & this  
Smith Focus was chosen to bee Empe-  
rour because hee spent his viij. d. so wisely  
and so profitably, and thus he ended his  
life in peace and rest.

### The Morall.

Deere friends this Emperour is our  
blessed Saviour Iesus Christ, which or-  
dained by his holy law that every man  
should keepe his holy Saboth day.

This Virgill that made this Image  
is the holy Ghost, which established a-  
mong vs, Preachers, to teach vertues,  
and to reprove vices, and that should  
not spare the poore neither the rich. But  
now if a Preacher would say the truth  
against any man, anon hee shalbe threa-  
tened

## The History of

tened of the enemies of Christ, that is to say, by euill men that neither loue God nor man, wherefore the Preacher may say now a dayes that possie which was written in the forehead of y<sup>e</sup> Image. Times beene chaunged from good to ill: and men become daily worse: for who so would say the truth now a dayes shall haue his head broken. Therefore it is neede they be armed, that is to say, that every Preacher be armed with vertuous examples of their good life towarde o-ther, and then it needeth not to dread in so much that they haue the truth of God to stand by them, according to the Apo-  
stles saying. Si Deus nobiscum, quis contra nos. If god be with vs who is against vs. By this smith Focus is vnderstande every good Christian man, which dayly should spend his time in wary redem-  
ming every houres trauaile with some profit corporall and spirituall, and then ought hee to bee presented before the hea-  
uenly Emperour. This Focus paid y<sup>e</sup> d. to his father, & so wee should pay to our Father of Heauen. ii. d. that is to say, honour and loue. For when we were the children

children of wretchednes and put in bondage, almighty God sent downe to the earth his sonne to redæme vs according to S. Iohn the Changelist saying: Deus dilexit mundum vt filium suum vnigenitum daret pro mundo. God loueth the world so well that hee would giue his onely son for the saluation of the world. Also this Focus lent y. d. to his son, that is to say, every Christian man ought to lend to y son of god our lord Christ Iesu good firme faith & fruitfull good works & deeds in our life, and hee will repay vs againe at y day of doome with his heauenly mercie when soule & body shalbe glorified, & in that hee is our brother, it may well be proued by the text of Esay, saying thus. Puer natus est nobis &c. A child is borne to vs This Focus lost ii. d. on his wife Why wife betokeneth the flesh bpo whom thou lost ii. d. that is, unlawfull loue and consent to sin, for why: the flesh is contrary to the spirit, & euer is ready to harme. This Focus also spent ii. d. on himselfe, that is, by the first penny wee shall vnderstand penance done, in which the soule greatly delighteth in heauen,

E,

and

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and there is glorified. And by the second  
pennie we ought to vnderstand the sted-  
fast perseverance in amendement of life,  
for hee that abideth vnto the end shall be  
saued. And who that spendeth well these  
two pence, shall obtaine euermlasting life.  
Vnto the which bring vs our Lord Ie-  
su Christ. Amen.

### The Argument.

Man being blind through sin, and either  
by infirmitie of frail flesh or suggesti-  
on, trespassing with euil and lewd com-  
pany, though God of his mercy be fa-  
uourable vnto him in his life time by  
reason of the foresaid respects, yet if he  
accustomable walke himselfe to the  
drinke of this worldly wickednesse, his  
wilfull blindnes shall not there excuse  
him, but accuse him in the day of iudge-  
ment most grieuously to haue offen-  
ded God in abusing his mercie offe-  
red, and therefore least worthie to haue  
the reward of the simple soule that re-  
pentantly, yea with modesty, liueth to-  
ward the fruition of euermlasting blisse.  
The

## The 13 History.

Sometime in Rome dwelled a noble  
Emperour which among all other  
vertues loued best Mercie, where-  
fore hee ordained a law that euery blinde  
man shoulde haue an hundred shillings  
by the pære of his treasure. It befell on  
a day that there came certaine men to  
a Tauerne to drinke Wine, and after  
these men had sitten in the Tauerne  
thre dayes, the fourth day they were  
greatly in the Tauerne's debt, and had  
no money to pay for their Wine, where-  
fore the Tauerne came to them & char-  
ged them that they should not depart till  
they had payde for their Wine. Then  
said one of the drinkers to his fellows:  
Hirs quod he, the Emperour hath made  
such a law, that euery blinde man shall  
haue an hundred shillings of his trea-  
sure, therefore let vs cast lots among  
vs and to whom the lot falleth, let his  
eyes be put out, and so may he goe to the  
Emperours pallace and get an hundred  
shillings.

C. g.

And

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And this greatly reioyled them, and said that the counsell was right good, wherefore they cast lots among them and the lot fell on him that gaue the counsaile, and than his fellores forthwith put out his eyes. And when he was blinde hee went to the Emperours pallace, and asked of the steward an hundred shillings, according to the Emperours law.

Where friend said the steward, thou mightest see with both thine eyes yesterday, and thou also understandest the law amis, for the law is made for them that are blinde through infirmities, or by the will of God, & yesterday thou hadst thy sight in the Tauerne, but wilfully thou hast lost thine eyes, therefore goe to the tauerne againe to thy fellowes & discharge there that thou owest, for here gettest thou not a farthing. Then went this wretched man forth and told his fellowes of this stewards answer, and with that came in the tauerne and dispoyled them of all their clothes, and bet them, and thus droue them with shame out of the citie, and so were they neuer seene there after.

The

## The Morall.

Dære friends this Emperour is our  
Saviour Christ, which ordained for a  
law that every blinde man should haue  
an hundred shillings of his treasure.  
This blinde man betokeneth every sin-  
ner which sinneth through infirmities,  
or enticing of the Diuell, the world, and  
the flesh, which shall receiue an hundred  
shillings, if hee bee inwardly repentant of  
his sinnes, that is to say, hee shall haue  
an hundred times more ioy, according  
to scripture, saying thus: Centuplum ac-  
cipietis & vitam eternam possidebitis. Ye  
shall receiue an hundred times more ioy,  
if yee bee repentant and turne from sin,  
and also yee shall haue everlasting life.  
These men that came to the Tauerne  
to drinke Wine bee sinners, which of-  
tentimes come to the Tauerne of our  
aduersary the Diuell and drinke of his  
carnall appetites, that is to say, they  
there consume and wast away all ghostly  
vertues, which they receiued when  
they receiued the sacrament of baptisme,  
C. iii. where,

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Wherefore the Diuell our enemy disposeth them and maketh them to lose all their good deeds that ever they wrought before they cast lots, that is to say, they cast among them the custome of sinne, and this lot of sinne falleth on such as are unthankfull and without mercie, and such a man wilfully becommeth blinde, that is to say, he becommeth wilfully a foule sinner like Iudas, that betrayed our lord without any suggestion or enticing, and therefore such men sinne more grievously, when they become before the steward, that is to say, before the prelates of the Church they may not lightly obtaine the ioyes of heauen, for why they be not in the right way to leave their sinne.

Therefore study we with all our diligence, to please God, that we may obtaine everlasting life: which is laid up in store for all those that live modestly, looking for the eternall saluation. Unto the which bring vs our Lord Iesus Christ. Amen.

## The Argument.

A

**T**A certaine initiate vow of loue being made between the soule of euery faithfull Christian & the daughter of Iesus, eternall life, wee haue to consider the mercifull & gracious couenant of God towards the faithful & careful of his couenant, & their owne vow was to study to be furnished with all diuine vertues, so as they at the prefixed day of promise, vndefiled, shall then wisely purchase the promised place of euerlasting glory, for all them that seeke the glory of God and their soules health.

### The 14. History.

**I**N Rome dwelled sometime a mightie Emperour named Pilius, which had onely a daughter a Damosell, saye and gracious in the sight of euery man, which had to name Aglaes. There was also in the Emperours pallace a gentle knight that loued this Lady aboue all things in the world. It befell after vpon a day

C. iiii.

that

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that this Knight talked with this Lady and uttered in secret wise his desire to her. Then said shee courteously, Sith yee haue uttered to mee the priuie of your heart. I shall in like wise for your loue utter to you the secrets of mine heart, and truly I say that aboue all other I loue you best.

Then sayd the Knight, I purpose to visit the holy Land, and therefore giue mee your troth, that this vii. yere yee shall take no other man, but onely for my loue to tarry for mee so long, and if I come not againe by this day vii. yere, take then what man yee like best. And in likewise I shall promise you that with in this seauen yere, I shall take no wife. Then sayd shee, this couenant pleaseeth mee well: When this was said, each of them betrothed other, & then this knight tooke his leape of this Lady and went forth to the holy Land. Anon after that the Emperour treated with the King of Hungary for the mariage for his Daughter. Then came the King of Hungary to the Emperours pallace, to see his daughter, and when he had seene her

her, he liked meruailously well her beautie and her goodnesse, so that the Emperour and the king were accorded in all things as touching the mariage, vpon the condition that the Damosell would consent. Then called the Emperour the young Lady to him and said. O my faire daughter I haue provided for thee that a King shall bee thy husband, if thee list to consent, therefore tell mee what auents were thou wilt giue to this.

Then said shee to her Father, it pleaseth mee well, but of one thing deere father I you beseech, if it might please you to graunt mee for the loue of God, I haue anowred my chastitie onely to God for this seuen yere, therfore deere father, I beseech you for all the lone that is betwene your gracious fatherhode and me, that ye haue no man to be my husband till this seuen yere be ended, & then I shall bee ready in all things to fulfill your will. Then saide the Emperour, Sith it is so that thou wilt no husband haue this seauen yere, I will not breake thy vow, but when these seauen yerres be passed, thou shalt haue the King of

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Hungary to thy husband.

And then the Emperour sent forth his letters to the king of Hungary, praying him if it might please him to abide vii. yeres for the loue of his daughter, & then should bee spede of his intent, without faile. Hereof the King was pleased and granted to abide the promised day.

And when these vii. yeres were ended came a day, the young Lady stood in her chamber window and wept sore, saying thus. Woe and alas, as to morrow my loue promised to be with me againe from the holy land, & also the king of Hungary to morrow will bee here for to marry me according to my fathers promise, & if my loue come not at a certaine houre, then am I utterly deceived of the inward loue of him.

When the day came the king araised him towards the Emperour with a great company to marry his daughter, and was royally be seene and arrayed in purple. And while the King was riding on his way, there came a knight suddenly riding by him, to whom he said thus.

Deere

Dære friend whence art thou, and  
whence comest thou. The knight an-  
swered and saide. I am of the Empire  
of Rome, & now am come late from the  
Holy Land, and am ready to do you ser-  
vice such as I can. And as they rode  
talking by the way, it began to rayne  
so fast, that all the kings apparell was  
almost spoyled. Then said the knight.  
My Lord, quod he, ye have done foolishly  
for as much as ye brought not with you  
your house. Then sayde the king why  
speakest thou so, my house is large and  
broad, and made of stones & mortar, how  
should I then beare with me my house,  
thou speakest to me like a fole. When  
this was said, they rode farther till they  
came to a great water and a dæpe, the  
king smote his horse with his spurs  
and leapt into the water, so that he  
was almost drowned. When the knight  
saw this, and was ouer on the other side  
of the water without perill, he said to  
the king. We were in perill, and there-  
fore ye did foolishly because ye brought  
not with you your Bridge. Then said  
the king, thou speakest mervailously,  
my

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my bridge is made of lime and stone, & containeth in quantitie more then halfe a mile, how should I then beare with me my Bridge, therefore thou speakest foolishly. Well said the Knight, my foolishnesse may turne thee to wisdom

When the King had ridden a little farther hee asked the Knight what time of the day it was. Then said the Knight, if any man haue list to eate, it is time of the day to eate, and therefore my reuerent Lord I pray you to take a modicum with mee, for that is no dishonour to you, but great honour to mee, before the states of this Empire. Then saide the King, I will gladly eate with thee. They sat both downe in a vine garden, and all that were with the King and with the knight dined. And when dinner was done, and that the king had washen, the Knight said to the King. My Lord quod he, ye haue done foolishly, so that ye lead not with you your father and your mother: Then said the King, what sayest thou, my father is dead, and my Mother is old, and may not trauaile, how should I then bring them with mee, there

therefore to thee I say the trouthe, a softer man then thou art saw I never.

Then said the knight, every worke is praised at the end. When the knight had ridden a little further, and was nere to the Emperours Pallace, the knight asked leaue to goe from him, for this cause, hee knew a nearer way to the Pallace to the young Lady, that he might come first and lead her with him. Then said the King, I pray thee sir tell mee by what place meanest thou to ride. Then said the knight I shall tell you truth, this day seauen yere I left a net in a place, and now I purpose to visit it and draw it to mee, and if it be broken I will leaue it, and if it be whole then will I take it to mee, and keepe it as a precious Jewell, and when hee had said what him list, hee tooke his leaue of the King and rode forth, and the King kept the broad high way. When the Emperour heard of the Kings coming, hee went towards him with a great company and royally receiued him, causing him to chift his wet clothes and to attire him againe with new clothes.

And

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And when the Emperour and the king were set to meat, the Emperour welcommed him with all the chere & solace that he could. And when they had dined the Emperour asked tidings of the king. My Lord said he, I shall tell you what I heard this day by the way. There came a knight to me & reverently saluted me & anon after there came a great raine, which greatly spoyled my apparell and anon the knight said, sir thou hast done foolishly, for so much as thou broughtest not with thee thy house. The said the Emperour what clothing had the knight on him. A cloake quod the king. Then said the Emperour, forsooth y was a wise man, for y house wherof he spake was a cloake, and therefore he said to you that ye did foolishly because ye came without your cloake, for if you had brought with you a cloake, then had not your clothes bene spoyled with raine. Then said the king when we had ridden a little farther, we came to a deep water, I smote my horse with my spurs and almost I was drowned, and hee stood on the other side of the water and found

found no perill, and then said hee to mee,  
ye haue done foolishly, for so much that  
ye led not with you your brydge. For  
soth said the Emperour hee said truth,  
for he called the brydge your squires, that  
should haue ridden before you, & assayed  
the depeneste of the water. Then said  
the King we rode further, and at the  
last hee praised mee to dine with him, and  
when we had dined hee saide, I did un-  
wisely, for I led not with mee my Fa-  
ther and my Mother. Sothly said the  
Emperour he was a wise man and said  
truth, for hee called your father and mo-  
ther bread and wine, and other vittaille.  
Then said the king we rode further and  
anon after hee asked mee leaue to goe  
from mee, & I asked him diligently whe-  
ther hee went. And hee answered againe  
and said: This day vii. yere I left a  
Net in a priue place, and now I will  
ride to visit it, and if it bee broken or  
sozne, then will I leaue it, and if it bee  
as I left it, then shall it bee to mee right  
precious, and I shall beare it with mee.  
When the Emperour heard this hee  
cryed with a loud voice and saide: O

ye

ye my knights and my Seruants come  
 ye with me speedely vnto my daughters  
 chamber, for soothly that is the net wher  
 of y knight spake. And anon his knights  
 and his seruants went vnto his dangh-  
 ters chamber and found her not, the fore-  
 said knight had taken her with him  
 And thus the king was deceined of the  
 damosell. And hee went home againe to  
 his owne country ashamed.

### The Morall.

Deare friends this Emperour is our  
 Lord Iesu Christ, and this faire daugh-  
 ter is everlasting life, the which the Em-  
 perour, had ordained for kings, knights,  
 and other men. The Knight that lo-  
 ued this young Lady, is every good chri-  
 stian soule, which holdeth himselfe, not  
 worthy to come in the sight of God, but  
 to such ioy as the Apostle saith. Non sunt  
 condigni passione huius temporis ad futu-  
 ram gloria. They be not so worthy of suf-  
 fering this time to attaine vnto y glory  
 that

that is to come. This knight was vii<sup>ty</sup> yeeres absent from his loue, like as a good Christian man all the dayes of his life should labour and trauaile in fulfilling the vii<sup>ty</sup> workes of mercy. By the King that came without a cloake in the raine, is to vnderstand some mightie men of this world which haue cloathes to couer all their other cloathes. By this cloake is vnderstood charitie, as the Apostle sayeth, Caritas cooperit multitudinem peccatorum. Charitie couereth the multitude of sinnes. But many men haue not this cloake, wherefore they be wet in the raine of Pride, Auarice, and Lechery.

This king also was almost drowned because he lacked his Bridge, that is to say, perfect Faith. For we see daily that there may no man passe ouer a great water broad & deepe without a Bridge, or some other thing that is able to beare him: Right so without Faith it is impossible to please God. And thus may no man be saved without Faith, when they set their life in worldly ioy or worldly helpe, more then in the helpe of God,  
F. which

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which is mightie to doe all things, wherefore hee saith himselfe thus. Si habueritis fidem sicut granū sinapis poteritis, &c. If yee haue faith as a graine of mustard, then may yee say to the hile remove out of your places, and they shall remove. But many of vs now a daies haue ouer feeble Faith, and therefore they shall sorrowfully fall in the clay of desperation, and by deadly sinnes oftentimes they offend God. Also this King had not brought with him his father and his mother. By the father which is cause of generation, is to vnderstand humilitie without which there is no vertue in any man. And thereto accordeth Saint Gregory, saying thus. Qui cæteras virtutes sine humilitate congregat. &c. Hee that gathereth all other vertues without Humilitie, is like a man that casteth dust into the wind. His mother betokeneth hope, therefore hee that will obtaine euerlasting life, him becometh to haue the cloake of Charitie, the bridge of Faith, a Father of meekenesse, and a mother of Hope, as the Apostle saith. Spe salui facti sumus. Also this Knight went the  
straight

straight path way, & the King the broad way. For hee that will bee saued, it beho-  
neth him to goe a straight way, that is to  
say, the way of fasting, almes deeds, cha-  
stite and repentance. Of the which way  
speaketh the Apostle. *Srieta est via quæ  
ducit ad vitam eternam.* The way is  
straight that leadeth to everlasting life.  
But many men go the other way which  
leadeth to hell, that is to say, by the way  
of fleshy lust, & such men beene gone out  
of the way of everlasting life, but such  
men be deceiued through y<sup>e</sup> way. There-  
fore study we to walke that way where  
by we may obtaine cuerlasting life.

### The Argument.

¶ By this history is figured as appeareth  
in the moral, the soule of euery good  
christian to him holden as his daugh-  
ter. But beeing seduced, caried away,  
and defiled by Sathan our fowle ene-  
mie, shee is reduced by the helpe and  
valiant prowes of our heavenly cham-  
pion Christ Iesus vnto his former ha-  
bitation

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bitation. Yet man being vngratefull to his redeemer forgetteth his duetie and for good rewardeth euill to his Champion Christ Iesus, deliuering him to be iudged by the Law as an offender, but when the Champion auoucheth what hee hath done for man and his Soule, then is hee with shame of his ingratitude constrained to haue remorse and call for grace to repent and amend his life by the death and Passion of this Champion Christ possesseth life of euerlasting ioy and blisse.

## The 15. History.

**S**ometime dwelled in Rome a noble Emperour named Agias, which had retaining vnto him a Knight called Gerard, which was a worthy warriour, neuerthelesse hee was as meke as a Lambe in the Emperours Court, but in the field he was like a Lion.

This Emperour had a faire daughter, whom the strong and mightie Carle of Palester carryed perforce away and defiled

defiled, neuerthelesse it displeased moze  
the Emperour the defiling of his daugh-  
ter, than the carrying of her away, where-  
foze hee called vnto him his counsaile  
and sayd. Dære friends it is not vn-  
knownen to you the despite and violence  
done to mee in deflowring of my daugh-  
ter, and therfoze I purpose to giue bat-  
taile to the Carle, wherfoze I pray you  
to be ready at a day, that yee may pro-  
ceede with mee in battaile. And they  
said, Lord wee hee ready to liue and dye  
with you in battaile.

When the appointed day of battaile  
came, they met on both sides, and a cru-  
ell sharpe conflict was prosecuted on both  
sides and all that were of the Emperours  
part were slaine. And as the Emperour  
himselfe should haue bene forceably as-  
sayled, the Knight Gerard put himselfe  
among his enemies befoze the Empe-  
rour, and fought manfully, and so the  
Emperour escaped, and the Knight a-  
boad and flew to the Carle, neuerthelesse  
this Knight had diuers wounds. This  
notwithstanding hee aboad still till the  
blood ranne downe to his soote.

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And

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And when his enemies saw that the Earle was slaine, they fled, and the Knight with his people followed on the chase till he came to the place where the Emperours daughter was, and led her with him. And thus with triumph and victory he returned againe to the Emperour. For the which victory and reobtaining of the Emperours daughter, he was greatly praised of all people. Not long after it befel that this Knight had a sute to come in the Emperours court, wherefore the Knight came vnto the Emperour and prayed him meekely to be sauourable to his cause, and furthermore he prayed him to doe reason touching his honest demaund.

When the Emperour had heard him he called to him a Justice and said. Sir Justice our will is, that you performe all equitie vnto this knight, and that that the law will. And when the knight heard this, he cryed with a loud voyce. Alas, alas, who heard euer such a thing of an Emperour, thou wert, said he, in battaile, where thy head should haue bene smitten off, and I in mine owne person

person and none other man put my selfe in iopardy for thee, and saued thee, and now thou hast assigned another man to be Judge in my cause, alas that euer thou wert borne. And with that word the knight put off all his clothes & shewed his wounds that hee had receiued in the battaile, vnto all the men that were there present, and sayde. Loe, what I haue suffered for thee. Oh Emperour, I did put none other man in my stead, and now thou assignest an other man in my cause. Forsooth I say to thee, that I neuer serued such a Lord before.

When the Emperour heard this, being almost confounded in himselfe, said thus. O Deere friend all that thou sayest is trouth, thou sauedst mee from death, thou didst reobtaine my daughter again, and for my sake thou hast suffered many wounds. Forsooth it is right that I in my owne person come downe and make an end of thy cause, such as may be ioy and honour to thee.

And when the Emperour laboured busily in this matter, and made thereof an end, according to the Knights entent,

F.iiij.

where.

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wherefore all men greatly commended  
the Emperour.

## The Morall.

Déere friends this Emperour may  
bee called every Christian man, or else all  
mankinde, which had a faire daughter,  
that is to say, the soule made to the si-  
militude of God. This Carle tooke  
neth the Diuell, which carrieth away  
and deflowzeth by sin the soule of man  
through eating of the fruit of the Tree  
knowing good and euill, wherefore all  
mankinde was in thraldom, till a strong  
and valiant knight came and put him-  
selfe on the Crosse to suffer death, as a  
redemer of mankinde from the Diuell.  
For if that it had not bene, wee had all  
bene pertakers of thraldome everlast-  
ingly, and this knight redeemed and re-  
obtained the Soule of man vnto the  
Church, wherefore hee suffered many  
great wounds in his body. And now this  
knight, that is to say, our Lord Iesu  
Christ hath a matter to doe among vs,  
that is to say, to finde in vs perfect  
life, wherefore hee calleth on vs dayly  
that

that we should be ready at all times, saying thus in Apocaliple the 3. Ecce sto ad ostium & pulso: si quis mihi aperuerit introibo & cenibo. That is to say, Ioe I stand and knock at the doze if any man will open to mee I shall come in and sup with him. But many men do as the Emperour did, the which appoynted the knight another Iudge then him selfe. But now a dayes there bee some men that will doe no repentance for the loue of him, which assigned no man but him selfe to fight for vs. And therefore against vnthankfull persons it shall bee said thus. Ioe hee suffered for vs on the Crosse, dispoyled of all his cloathing, and sheweth to vs all his wounds that hee suffered for vs.

Woe wee therefore thankfull vnto God for his graces that wee may suffer for his loue some sorrowfull repentance. For he that suffereth paine for the loue of God in this life, shall receiue an hundred times more reward in the life everlasting, and also hee shall obtaine everlasting life: vnto the which our Lord Iesus bring all mankinde. Amen.

F.b.

The

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### The Argument.

The soule of man is here warned to eschew the pleasant baites and subtile craft of the Diuell, that she yeeld not to his allurements, least shee be overcome of him, and hee get the vantage of this mortall course from her, and bereaue her of her ioyes in the life to come.

### The 16. History.

**T**here dwelt sometimes in Rome a wittie Emperour named Pompey, which had a fayre Daughter called Aglas. This Daughter had many vertues aboue all other women of that Emppye. First, shee was faire and gracions in the sight of euery man. Shee was also swift in running, that no man might ouertake her by a great space. When the Emperour vnderstood these two vertues in his Daughter, hee was  
right

right ioyfull, wherfore hee made to  
proclaime throughout all his Empire,  
that what man poore or rich, would  
runne with his Daughter, should haue  
her to wife, with great riches, if hee  
might ouer-runne her, and come sooner  
to the marke then shee, and if shee ouer-  
runne him and come sooner to the marke  
then hee, his head should bee smitten off.

When the States of that Empire, as  
Dukes, Earles, Barons and Knights  
heard this cry, they offered themselves  
one after an other to runne with her,  
but euer this young Lady ouer-ranne  
them all, wherfore they lost their heads  
according to the Law. That time there  
was a poore man dwelling in Rome,  
which thought within himselfe, I am  
a poore man and come of poore kindred,  
there is made a common cry, that what  
man soeuer might ouer-runne the Em-  
perours Daughter by any wise, should  
bee promoted to great honour and rich-  
es, therefore if I might overcome her  
by any manner way, I should not onely  
bee promoted to great honour, but also

all

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all my kindred. This poore man provided himselfe of three Jewels, whereby hee might winne her. First hee made a garland of red roses and white.

Secondly, hee made a faire girdle of silke cunningly wrought. Thirdly, he made a purse of silke, imbroidered with precious stones, and within the Purse was a Ball of three colours, and vpon this Purse was wrought this Poesy. Who playeth with mee, shall neuer bee weary of my play.

Then put hee these three things in his bosome, and went forth to the Pallace gate crying and saying. Come forth saye Lady come forth, for I am ready to runne with you and fulfill the Lawe in all things.

When the Emperour heard this, hee commanded his daughter to runne with him. The yong lady went to her chamber window, and when she saw him, she despised him and sayd. I haue overcome many worthy knights, and now must I runne with a Churle; neuerthelesse I shall fulfill my fathers commandement.

Anon the Damsell arayed her for to runne

ranne with him. And at the last they ran together, and within short space the Damsell went farre afoze him.

When this Jugler saw this hee threwe forth the garland of flowers befoze her. And when the Damsell beheld and saw that, shee stouped downe and toke it vp, and set it vpon her head, and that while the Jugler went afoze her. And when this young Damsell saw this, shee wept sore, and for sorow shee threwe the garland in a ditch and ranne after him diligently, & at the last shee ouertooke him, and lift vp her right hand and gaue him a buffet saying to him thus: Abide thou wretch, it becometh not thy fathers sonne to haue mee to wife. And this young Lady went befoze him a great space. And when the Jugler saw this, he toke out the girdle of his bosome and threwe it befoze her. And when shee saw that, lightly she stouped downe and toke it vp, and anon gyrded her therewith, and then the Jugler went againe befoze her.

And when shee saw that, she made great lamentation, and toke the girdle with  
her

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her teeth and tare it in threé pées, and then threiw it from her, and then shée ranne fast after him, and at the last ouer-  
tooke him, and then shée toke vp her hand and gaue him a great blow, saying these words. O wretch, thinkest thou to ouer-  
come mee, and with that shée ran befoze him a great space The Joggler was slye and subtile and abode till that shée was almost at the marke, and then hee threiw forth befoze her the Purse, and when shée saw this Purse, anon shée stouped downe and toke it vp, and opened it, & found the Ball, and read the posie. Who playeth with mee, shall neuer bee weary of my play. And then began shée to play, and so long shée continued in playing till that the Joggler was befoze her at the mark. And thus he wan the Emperours Daughter.

## The Morall.

Déere friends this Emperour is our Sauour Christ, and his faire Daugh-  
ter is mans Soule, which was made cleane with the water of regeneration

oz baptisme, and was also swift in running, that is to say, in vertue, while that shee is in cleannes, so that no deadly sin might overcome her.

This Jugler that is of so subtil and craftie living is the Diuell, the which studieth day and night to deceiue innocents.

Hee prouideth him of three things: First, of the garland which betokeneth Pride, by this reason, for why a garland of flowers is not set vpon the arme nor vpon the seate, but vpon the head, that it may bee seene. Right so Pride would bee seene: against proude men speaketh saint Augulline saying thus.

Quemcumq; superbum videris, filium diaboli dici non dubites. That is to say, what proude man that thou maiest see, doubt ye not to call him the sonne of the Diuell.

Do thou therefore as the maiden did, bewaile thy sinnes and take off the garland of Pride and cast it in the ditch of hearty repentaunce, and so shalt thou give the Diuell a great buffet and overcome him.

But

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But when this Jugler, that is to say, our ghostly enemy, the Diuell seeth himselfe overcome in one sinne, then hee returneth and tempteth a man in an other sinne, and casteth before man the girdle of Lechery.

But alas there be very many girded with the girdle of Lechery, of the which girdle speaketh Saint Gregorie saying thus: Gyrd we our loynes with the girdle of Chastitie, for who so ever is girt with this girdle shall not leese the course of life.

Then casteth the Jugler forth (that is to say, the Diuell) the purse with the Ball. The Purse that is open above and close vnder, betokeneth the heart, which evermore should be close in the bottome against earthlie things, & open above to heavenly ioy, & the two strings that openeth and shutteth the purse, betokeneth the loue of God & of our neighbours. The bal which is round & moueable to every part of his difference, betokeneth conetise, which moueth ever both in yong & in old, & therfore the poyse was good and true that was wrought on the purse

purſe. Who ſo playeth with mā, that is  
to ſay, with couetouſnes, ſhal neuer be ſa-  
tisfied. Therefore ſaith Seneca: Cum om-  
nia peccata ſeneſcunt, ſola cupiditas iu-  
uenefcit. When that all ſinnes ware old,  
then Couetiſe alonely wareth young.  
Therefore let vs take heed that we play  
not with this ball of couetouſnes, & then  
without doubt we ſhall obtaine & gaine  
the game with the tennis Ball in the  
bliſſe of heauen that neuer ſhal haue end.  
Unto the which bliſſe bring vs hee that  
shed his precious blood for vs. Amen.

### The Argument.

The preaching of Gods word euerie  
good prayer, & practice as it is a ſounding  
melodie in the eares of God, and hath a  
time of felicitie for the delectation of  
mans minde, yet there is now & then ſtir-  
red vp ſome one or other ſiniſter meanes  
by Sathan our whiſtling aduerſarie, that  
the ſame is hindred for a time till the pro-  
vidence of God ſend forth godly Prea-  
chers, which with the hook of gods word  
doe winne againe the loſt felicitie, and ſo  
reouer the fall of ſuch ſoules as were  
G. ſeduced

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seduced into the perpetuall fellowship of  
Angels in heauen.

The 17 History.

**S**ometime in Rome dwelled a mightie Emperour and a wife named Theodosius, which aboue all other thing hee loued best two things, namely, the Musicke vpon the Harpe, and pastime of hunting. It befell after vpon a day as this Emperour hunted in a forrest, hee heard so sweet a noyse of a Harp that through the sweetnesse thereof hee was almost ravished of his wits, wherefore he sought about the forrest to finde that melody, and at the last hee espyed at the end of the Forrest a poore man sitting beside a water playing on a Harp so sweetly, that the Emperour before that day heard neuer so sweete a melody. Then said the Emperour, good friend, proceedeth this melody from thy Harp or no. The poore man answered & said. My reuerend Lord I shall tell you the trouth. Beside this water my wife and my childe and I haue dwelled many yere,

pere and God hath given me such grace  
that when so euer I touch my Harp, I  
make so sweet melody, that the Fishes  
of this water come out to my hand, and  
so I take them, wherewith my wife, my  
childe and I, be sustained daily in great  
plentie. But alas and weladay, on the  
other side of this water there cometh  
a whistler and whistlety so sweetly that  
many times the Fishes forsake me and  
goe to his whistling, and therefore my re-  
uerent lord I beseech you of help agaynst  
his hissing & whistling. Then said the ma-  
prouer, I shall giue thee good help & coun-  
saile, I haue here in my purse a golden  
hooke which I shall giue thee, take thou  
it and binde it fast to the ende of a rod,  
and with some worme for the bait upon  
the hooke, then cast thy rod into y<sup>e</sup> water  
forthwith, & play thy play upon the harp,  
& when thou perceivest the Fish to byte  
on thy boyte, draw them up to the land  
with that hooke, & then his whistling ne  
hissing shall not analle. When the poore  
man heard this he trieped him greatly  
and did all things as he had taught him.  
And when this poore man began to touch

G. G.

his

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his Harpe the fishes came to the baite & then hee tooke them vp with his hooke, & lined thereby in better estate long time, and at the last ended graciously his life in peace and rest.

## The Morall.

¶ This Emperour betokeneth Iesus Christ, which greatly delighteth to hunt the soule of mankinde in the forrest, that is the holy church. He loneth also the melody of the Harp, that is to say, he loneth much those y<sup>e</sup> teach y<sup>e</sup> holy word of God. This poore man that late by the water side betokeneth the prelates of the church and the preachers of the word of God, which ought to be residēt in their charge and not in the world, that is to say, they should not set their delight in worldly things. The preachers ought to haue the Harp of holy Scripture, wherewith they may praise and honour God, & also therewith draw out of this world the sinners. Therefore sayeth the Psalmist thus: Praise the Lord vpon the Harp, sing to the Harp with a Psalme. 98. 6.

But

But now a daies the Preacher may say  
alas, for when I preach and teach holy  
scripture, the Diuell commeth & whistle-  
leth so sweetly, that the sinners draw to  
him, and will not heare the word of god,  
but they turne themselves onely to the  
delight of sinne. The diuell deceiveth also  
mankinde by diuers waies.

First, in time of preaching he maketh  
some to sleepe, and them that hee cannot  
make to sleepe, he causeth them to talke &  
clatter, and them that he cannot make to  
clatter, he maketh them so dull that they  
may not vnderstand what the Preacher  
saith, and them that hee cannot beguile  
by these meanes, he putteth in them bu-  
sinesse, and causeth them to goe out of  
the Church.

Loe, so many waies the diuell hath to  
deceiue mankinde, and to let the word  
of God. Therefore euery prelate and e-  
uery Preacher beehoueth to haue the  
golden hooke of Gods grace against this  
whisteling, by the which grace they may  
draw sinners out of this world vp to  
heauen, vnto the which bring vs our  
Lord Iesus. Amen.

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### The Argument.

**M**ans soule the daughter of our Saviour  
is so deere vnto him, that hee beeing  
carefull for the conuersation of her in  
state of sincere life, shee is yet seduced  
by the suggestion of the flesh, which  
being a grieuous transgression, is by  
earnest repentance and amendement  
of life, enforced to bring the said soule  
again vnto dutiful obedience towards  
God and man, that thence forwards  
continuing, shee may attaine vnto the  
ioyes of euerlasting blessednesse, &c.

### The 18. History.

**T**here dwelled sometime in Rome  
a mightie Emperour and a wise  
named Polemus, which had no  
childe save onely a daughter, whom he  
loued so much, that day and night hee  
ordayned to haue her guarded with ar-  
med knights. And aboue these knights  
hee ordayned a comptrouler well expe-  
rienced in every thing soe to teach and  
instruct them how they should doe. Hee  
ordained also a steward soe to guide his  
household

household. And when all this was done,  
 on a night as he lay in his bed hee be-  
 thought him that he would goe visit the  
 holy land. And then when all things was  
 ready for his journey, according to his  
 purpose, hee called vnto him his steward  
 and said. My trustie servant, I purpose  
 now to goe see the holy land, and there-  
 fore I leaue my daughter in thy keeping,  
 and also I charge thee that shee lacke no-  
 thing, but that shee haue all manner of  
 ioy and gladnesse that pertaineth to a  
 virgin. Secondly, I leaue in thy keeping  
 five knights that beene her keepers, and  
 I charge thee that they lacke nothing  
 which to them becometh.

Also I leaue to thee my grayhound com-  
 manding that thou nourish and fede  
 him as it appertaineth, and if thou ful-  
 fill all this that I haue said, thou shalt at  
 my comming againe receiue a great re-  
 ward. Then said the steward. My lord in  
 all that I may I shall fulfill your will.  
 When this was said, the emperor toke  
 his iourney toward the citie of Ierusalem  
 and the steward a long time kept well  
 and truely the Emperours ordinance, &  
 charge

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charge enioyned him. But at the last it befell vpon a day that this Steward had espyed this young Lady walking alone in an Orchard, with whole lone hee was sodenly surprized, wherfore straight way against her will hee deflowred her. And when he had committed sinne with her, hee gaue her ill language and hated her moze after then euer hee loved her before, and droue her out of the Pallace, wherfore this Damsell by this meanes being driuen to necessitie and great povertie went from doore to doore and begged her bread. But when the knights that were her keepers heard of this, they reprobued shamefully the Steward of that sinfull dede. Then the Steward waxed wroth, and for great hate that hee had in his heart, hee spoiled the knights of their goods, & droue them from the pallace. And when they were thus robbed and exiled, some for lack of linings became thieves, and some mankillers, which through this inconuenience they wrought great harme.

Soone after this, there came tidings that the Emperour was arriued in far lands  
com:

comming homeward. And when the steward heard this, hee was greatly troubled and moued in himselfe, and thus thinking in himselfe hee said thus. This may not bee but needes I shall bee accused for my trespassse that I haue committed against the Emperours commandement, he is my good & mercifull lord, therefore better it were that I goe and meete him with all lowlinesse and humilitie, & accuse my selfe to him, & aske him mercie, then any other should preuent mee and accuse me to my Lord of my treason. Then the steward straight put off all his cloathes save his hose and his shirt, and toke three ropes with him in his right hand, and bare foote went and met the Emperour. But when the emperour had espied his coming a far off in such manner, hee wondred greatly. And when the steward was come so nere that hee might speake to the Emperour, hee fell downe on his knees and saluted him reverently. Then said the Emperour, what is befallen thee that thou meetest mee after such a sort, for so much as thou art my steward, thou shouldest haue mette mee

G. b.

mee

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mée with a great company of knights. A my Lord, quoth he, there is befallen mée a heauy cause, for the which it be-  
houeth me thus to méete your highnes. Then said the Emperour, what cause is that, that is befallen thee. My reuerend lord quod he, it behoueth first your highnesse to aske of mée why I bring with me these thre ropes. Then said the Emperour, why bearest thou these thre ropes in thy hand. Then answered this woollfull Steward and said. This first Corde I bring with mée to binde my hands and fete so hard, till the blood burst out on euery side, so that I haue well deserved. The second Rope I bring with mée to draw mée at a horse taylor vpon the pavement till that the bones be bare without flesh, for that shall be due to mée for this great treason I haue done against you. The third Rope that I haue brought is to hang mée with, vpon an high gallows so long that the birds light on my head, and on my body, and fede themselves of my flesh, and these things are due to such trespassers and breakers of the Law as I am, and therefore my reue-

reuerend Lord haue mercy on mee, for I dare not acknowledge my trespasse till I be certaine of thy mercy and pittie. Then said the Emperour, I see in thee great mekenesse and contrition, therefore tell forth thy trespasse, and soothly thou shalt finde mercy and grace. Alas, alas, then said hee, I haue defiled thy daughter, and driven her out of the Pallace, and now in extreame necessitie shee beggeth her bread from doze to doze. I haue also despoiled thy knights of all their goods, and now some of them by meanes they lack liuings become theues and robbers, and some mankillers, and the comptrouler of the knights I haue slaine. But I haue fed thy Grayhound with the best meate as long as I might, and tyed him with a chaine, but at the last hee brake his chaine and went his way, so that now he runneth about in the country.

When the Emperour heard this, he was soze astonied and said. Hast thou deflowred my Daughter who I loved so well, and also exiled my knights, and slaine their comptrouler, and the Grayhound which I loved best, of whom I  
gave

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gane the charge is gone also, certes were it not that I had forgiven it thee, & that thou humblest thy selfe so greatly, I should put thee to the most vilest death that could be thought. Therefore depart hence forthwith and bring againe my Daughter, then maist thou marry with her, and if any harme hereafter befall to her in thy default, then shall I double thy punishment. Also bring thou againe my knight, and restore to them their goods, and set them in their state and office as they were before. And also seeke dilligently my Greyhound till thou finde him, and then make him fast, so that in thee hereafter may be found no default. And when the steward heard this, he bowed with most humble submission downe his head and thanked the Emperour of his great mercie. And then he went forth and sought throught all the Empire so long till he had found the Emperours daughter & the knights, and also the Greyhound, & brought them home againe. And after that he had got to wise the young Lady, with great honour and ioy, and also restored againe the

the

the knights goods. And at the last he ended his life in peace and rest.

### The Morall.

This Emperour betokeneth our Lord Jesu Christ. His daughter betokeneth y<sup>e</sup> soule of man, made after the similitude of our Lord God. And the v. knights betokeneth the v. wits, armed with the vertue of Baptisme, for the preservation of the soule. The controulor of the knights is Reason, which ought to rule the wits. The graihound, is the flesh of man. The steward betokeneth every man to whom god hath given life & soule, to keep vnder paine of lésing cuerlasting life. But a wretched and wicked man remembring not that is to come, full often corrup- teth and polluteth his soule with sinne, and repelleth her from her Pallace of Heauen, and then wandzeth shee from dore to dore, that is to say, from sin to sinne. Hee dispoileth these v. knights of their goods, that is to say, the five wits of theirs, or rather gracious vertues, taking away the naturall light from their Eyes, exhorteth them disorderly,  
and

*Emperours daughter is the soule of man  
the five knights are the five wits  
the graihound is the flesh of man  
the steward is every man to whom god hath given life & soule*

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and also mouing the eares to lissen vnto  
to flaunder and backbiting, and so worth  
of all the other wits, and thus some bee  
made thēnes, and some mankillers. The  
master of these five wits is slaine when  
so euer man is ruled by will, and not by  
reason. The graphound, that is, the flesh  
wherein a man delighteth, was fed and  
bound with a chaine of reason, which he  
breaketh full oft and runneth out, and  
doth much harme.

The comming againe of this Empe-  
rour from the holy land, betokeneth the  
comming of our Lord Iesu Christ at the  
day of doome to iudge all mankinde.

Therefore doe wee as the Steward  
did, accuse wee first our selues of our sin-  
least the diuell and the world accuse vs,  
then it is to late to aske mercy, therefore  
put off your clothes betime, that is to say,  
our sinfull life, and take wee three ropes  
in our hands.

The first rope that should binde our  
hands and fete, betokeneth the rope of  
true repentance which not onely ought  
to binde our hand & fete, but also both  
our hearts within vs and our outward  
conuersa-

conuersation in such austeritie of lyfe,  
that the blood brast out on every side,  
that is to say, that sinne might issue and  
hopde it selfe. Here to accordeyth Eze-  
chiell, saying thus: In quacunq̃ue hora  
egerit penitentiam peccator saluus erit.  
When so euer the sinfull man doth re-  
pent himselfe hee shall bee saued. The  
second corde for to draw the trespasser,  
is acknowledging of our sinnes, which  
should draw vs from the beginning of  
our life vnto our liues end, by a perfect  
reconciliation of our selues to G O D  
and man, vnto the time that the flesh  
bee fallen from the bones, that is to  
say, till the lust of the flesh bee turned  
away by the stones of repentance. For  
in like wise as the stone by nature and  
kinde is hard, right so the way of repen-  
tance ought to bee hard. The third  
Rope that should hang the Fellow, is  
the Rope of amendement of life. For  
as the Scripture sayth. There is more  
ioy in Heaven ouer one sinner that tur-  
neth vnto the Lord in time, then o-  
uer, &c. Like as the Steward brought  
again the Emperours daughter. So it  
beho

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houeth vs to lcke about by fruitfull  
faith, yea to find our soule, that wee lost,  
and bringing her againe to the Church,  
to rule well our fine wits, to seeke our  
grayhound as wee should, and make our  
life so cleane and pure, that wee fall not  
againe to sinne, for feare that it fortune  
to vs worse, and that we haue no leasure  
to aske mercy againe at our needes. And  
if wee fulfill all this truly vnto our liues  
end, without doubt wee shall obtaine  
euermlasting life. To the which our Lord  
bring vs all. Amen.

## The Argument.

**T**he violating of our innocencie in not  
imitating the Law of GOD, is here  
discribed, which being adiudged after  
the flesh, yet by the merits of Christ  
our Sauour we obtaine our saluation.

## The 19. History.

**I**n Rome dwelt sometime a mightie  
Emperour & a wise, named Edfenne,  
which ordained a law that whosoever  
ranished

rauiſhed a Virgin, ſhould bee at her diſ-  
creation, whether ſhee would put him to  
death, or that ſhee would take him to her  
huſband.

It beſell after, that a man rauiſhed  
in a night two faire maidens, the firſt  
Damiſell which hee rauiſhed deſired that  
hee ſhould die, and the ſecond deſired him  
to her huſband. The rauiſher was taken  
and lead beſore the Iudge. that ſhould  
ſatiſſie both theſe Damiſels through his  
wiſedome and equitie of the cauſe. The  
firſt Damiſell deſired the death, according  
to the law.

Then ſaid the ſecond, I deſire to haue  
him my huſband, for like as thou haſt  
the law for thee, ſo in like caſe I haue it  
for mee, and neuertheleſſe my petition is  
much better then yours, for it is more  
charitable, therefore mee thinketh in my  
reaſon that the Juſtice ſhall giue ſen-  
ſence in fauour and furtheraunce of my  
deſire. Then the Juſtice vnderſtanding  
the great mercy of the ſecond Damiſell  
gaue Iudgement that he ſhould take her  
to his wife, and ſo it was done.

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The

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## The Morall.

This Emperour betokeneth our Lord Iesu Christ. The rauisher betokeneth every sinner which rauisheth gods mercie as often as he violateth the commandments of God by sinne, for the Diuell may neuer overcome men but if it bee suffered by will. For saint Austin saith, Non est peccatum nisi sit voluntarium, It is no sin but if it bee voluntary. The rauisher also is called afoze the Justice, when the soule is departed from the body, and anon the first Damzell (Innocency) layde against the sinner that hee ought to dye euerlastingly by the law of righteousness. But that other mayden (that is Christ his merits) layd for her how the mercy of God ought to help by heartie repentance and acknowledging our sinnes, which is the high way to euerlasting life. Unto the which God bring vs all. Amen.

## The Argument.

The

¶ The mother of the child of grace & of the roprobate is here declared. But which of them shall be saued, and which of them damned, is not yet reueled vnto the world till the day of Iudgement.

### The 20. History.

**S**ometime there dwelt in Rome a mightie Emperour and a rich named Lypodus, which tooke to wife a fayre Virgin and a gentle, the daughter of the king of Assiria, this yong Lady conceived and bare a man Child, and in the byrth of her sonne shee dyed. And anon after her decease this Emperour married another wife, and had by her a childe also. And immediately after that these children were borne, he sent them both into a strange land for to be nourished. Then said the mother of the second child. My reuerend Lord, ten yeres be now fully expired, since I bare my Child, and yet sawe I him neuer but once, and that was the first day of his birth, therefore I beseech you my Lord to send for him that I may once reioyce mee of his sight. Then said the Emperour.

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I haue an other childe by my first wife, and if I send for my sonne then must I send for them both, and then anon hee sent for them. And when they were come they were of passing seture & well trayned, well instructed and passing like in all manner things: so as hardly the one might bee knowne from the other, but by the father onely discerned.

Then said the mother to the second Childe: A my Lord, tell mee which of these is my sonne, and hee called to him his son that he begate on his first wife.

When the Emperesse heard this, shee gaue all care to nourish him, and despised the other childe. When the Emperour saw this, hee saide to his wife.

Certaine I haue deceiued thee, for him that thou louest so much is not thy son, but that other is thy sonne.

Then set shee all her care vpon the second, and forsooke the first.

When the Emperour saw this, hee sayde. Truly I haue deceiued thee without doubt, this is not thy sonne but one of them two is thy sonne. Then said the mother. A my Lord for his lone that dyed

oyed for mankinde, tell me without cavellation, which of them is my son. The Emperour answered and said, certainly I will not tell you till they come both to mans estate, for this reason. First, I told you that this was your son, & him have you cherished as your son and forsaken that other, and when I told you that this was your son, then despised you the first and cherished the second, therefore I will that you bring up and cherish them both, till that you may have joy of them.

When the Emperesse heard this she nourished them both alike. And when they were both come to age, the Emperour made a great supper, and before all his guests he told his wife openly which of them was her childe. Then reioyced the Emperesse greatly, and with her sonne she ended her life in peace and rest.

### The Morall.

This Emperours sonnes betokeneth those that be chosen to everlasting life, and those that be not chosen. The mother of them is the providence of God  
H. ij. that

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that nourisheth them both, therefore our Lord will not that his prouidence should let the world know which be chosen and which bee not chosen. For if they knew that, than would they love the one and hate the other, and so would charitie bee ouerthrowen among vs, and should line in discord and strife, but truth at the day of Iudgement shall tell to vs which of them shall bee saued, and which of them shall bee damned. Therefore pray wee in this world that wee may come to the everlasting feast in Heauen. Vnto the which God bring vs all Amen.

## The Argument.

The vngodly of this world will take no paine to liue vertuously, and yet oftentimes are they enriched for the most part with the gifts of fortune, neither carefull of the reward laid vp for pure vertue in heauen, not fearing the torment of hell, appointed for the rich and vicious worldlings.

## The 21. History.

Sometime there dwelt in Rome a noble Emperour named Polenus, which had

had thre sonnes whom hee loved much. It befell vpon a day, when this Emperour lay vpon his bed, hee beethought him to which of his sons hee might giue his Empire after his decease. Then called hee to him his thre sonnes and said. Which of you thre that is slowest shall haue mine Empire after my decease. The first Sonne answered and sayd. Thine Empire by reason shall bee mine, for I am so slow that if my foote were in the fire, I had rather it should be bzent then I would take it out.

Then said the second, I am (quod hee) more apt for the Empire then thou, for though ther were a corde about my neck wherewith I should be hanged, and if I had a sharp sword in my hand, for great sloth that I haue I would not put forth my hand to cut the Corde, for to saue my life: and when these two Brethren had sayd, the third said for him thus, I ought to be Emperour before you both, for I passe you in slouth, and that will I proue thus. I lye vpight in my bed, and there dropeth water vpon both mine eyes, and for great slouth that I haue I

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more

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move not my head neither to the right side of the bed nor to the left side, for saving of my selfe. When the Emperour heard this, he bequeathed the Empire unto the youngest sonne as to the slowest of the brethren.

### The Morall.

This Emperour betokeneth the Devil which is Lord and father over the ungodly in this world, by the first sonne is understood a man that chanceth into evill company by whom he falleth into mis demeanour and had leuer to be burnt in the fire of sin, than depart from them. The second sonne betokeneth him that knoweth himselfe bound with the band of sinne, wherewith he is to be hanged on the gallows of hell, and is so slothfull that he will not cut it away with the lawfull sword of repentance. By the third sonne is understood a man that heareth the teaching of the ioyes of heaven and of the paines of hell, and will not move himselfe to the right side for love and desire of reward, nor to the left side to forsake our sinnes, for feare of eternall paine. Such a man without doubt

doubt for his South shall obtaine the  
Kingdome of hell, from the which keepe  
us our Lord Iesus. Amen.

### The Argument.

Mans soule as a Captaine generall, with  
his foces of armed vertues fighteth a-  
gainst a strong City (the World) wher  
in is the Castle of vanitie, and in that  
are the poisoned forces of sin, as mor-  
tall enemies of mankinde, against who  
well to fight is the meanes to obtaine  
victory, and triumph euerlastingly.

### The 22. History.

**A**lexander the mightie Emperour  
sometime ruled, which besieged a ci-  
tie of the King of Egypt with a great  
hoast, neuerthelesse this Emperour lost  
many mightie knightes without any  
hurt of stroke. And thus from day to day  
his people died sodainely, whereat this  
Alexander wondred greatly & was full  
sorrowfull thereof in his minde, and  
anon let call afore him the wisest Philo-  
sophers that might be found, and praied  
them to tell him why his people dyed,

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thus

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thus sodainely without wound. The Philosophers answered and sayd. My Lord it is no wonder, for upon the wals of that Castell within the Citie is a Cocatrice, through whose sight your men dye, for they are infected with the venome that commeth of his eyes, and thereupon they dye.

Then this Alexander asked if there were any remedie against that cocatrice. The Philosophers answered and said. My Lord there is good remedy, which is this, please it you to set vp a large mirrour of clere glasse ouer against this Cocatrice, betwene your hoast and the wall of the Citie, and when the Cocatrice beholdeth himselfe in the mirrour, the deadly nature of his venemous sight shall retorne againe to himselfe, and thus he shall die, and your men shall be saued. The Emperour wrought by the counsaile of the Philosophers, and let set vp straight a large mirrour of glasse, and thus was the Cocatrice slain, and the Emperour with his hoast made an assault to the Citie, and obtained the victory.

The

## The Morall.

This Emperour may bee called every Christian man which ought to gather an host of vertues, for without vertue there may no man fight ghostly. The Cite against whom ye shall fight is the World, wherein there is an high Castell, that is to say, vanitie of vanities, Vanitas vanitatum. And all vanities. In this vanitie standeth the Cocatrice, that is to say, Pride of life, desire of the eyes, the lust of the flesh, wherefore this pride infected so many, that they die in sinne everlastingly. Therefore the greatest remedy against this pride is the consideration of our uncleannesse, how we came naked into this world, and if it be asked why a man is proud, certainly it may bee answered thus, for default of cloathing himselfe with vertues, what shall we doe when we die thus ghostly, but let by a pure mirrour of conscience, and by that conscience we may consider our sinnes & our brittleenes as in a glas, where thou maist see thy own default, & if we do thus

*General Catechisme is the possession of this book.*

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thus without doubt the Cocatrice, that is pride of life, desire of the eyes, and lust of the flesh, we shall utterly destroy and obtaine the victorie of this worldly citie, and then by Christs merits bee we sure to winne everlasting life, vnto the which he bring vs all. Amen.

## The Argument.

The soule of man being conuersant in the body with the flesh, she seeketh by sinister meanes to ouerthrow the Soule with her vncleane lusts after the world, where through the soule for a time suffereth shipwrack of worldly felicitie, yet the Lyon of the tribe of Iuda is of power, not onely to comfort him in necessity, but also to reuenge his iniury, and make him to repossesse with his former estate a more firmer euerlasting felicitie in the world to come.

## The 23. History.

**A** Mightie Emperour sometime ruled the Romanes named Archelaus the

the which in his old age espoused a faire yong Lady, whom a yong knight loued, and had to do with her as oft as him list.

It befell on a night that this Emperour beethought him in his bed to visit the Citie of Ierusalem wherefore with out any more delay he ordained all things necessary to his iourney, and tooke his leaue of the Empreſſe and of the states of his Empire, and went towardes the said Citie.

When the Empreſſe heard this, ſhe tooke the Maister of the ſhip aſide & ſaid, If thou wilt conſent to me and be true, aſke of mee, what thou wilt & thou ſhalt haue it. The Maister of the ſhippe was corrupt with couetouſneſſe and ſaid. O my dære Lady, what ſo euer you will commaund mee I ſhall with out fayle fulfill it, ſo that you will rewarde mee for my labour. Then ſayde the Empreſſe, O thou doe ought for mee, I ſhall giue thee what thee liſt to haue, ſo that thou wilt ſweare to bee true to mee and keepe my counſaile.

The Maister of the ſhip anon made his oath to be true to her.

Then

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Then saide the Empresse. My Lord goeth with you in your ship, therefore when hee is in the middelt of the sea, cast him out that hee may bee drowned, and yee shall obtaine your reward without any gaine saying.

Then the Mayster of the ship sware a great oath and saide. By the great God Jupiter after hee cometh once within my ship yee shall never see him more. Then the lady payed him as much gold as hee would haue, & forth he went to his ship.

And within short time after the Emperour toke his ship, and when hee was in the middelt of the Sea, the maister of that ship toke the Emperour and threw him ouer boorde into the Sea.

Then the master returned againe and told the Empresse that the Emperour was cast into the Sea, whereof she was full glad.

This Emperour that was thus cast into y sea, had learned in his youth to swim, and swam forth till hee saw an Iland in the Sea, but euer in his swimming when hee was faint and like to haue been  
drowned

knowed, hee prayed to God to be his helpe, and wept sore, till at the last hee came into a little Iland wherin was nothing but Lions and Libberds and diuers other Beastes that swam thether from other lands.

When this Emperour had taken land in that Ile, hee spied a young Lion fighting with an old Libberd, and the Lyon was almost overcome. The Emperour had great compassion on the Lyon and drew out his sword and slew the Libberd. The Lion euen from that time forth followed the Emperour, & would not leave him for nothing, but every day he prayd that the Lion took hee brought and laid it before the Emperours seete, and anon the Emperour smote fire on a flint stone, and boyled the body in the skinne, and thus was hee fed long time, till at the last hee walked to the Sea Strand, where hee saw a ship come sayling by, & anon with an high voyce hee cryed: And when the Shipmen heard the voyce, they wondred what it might be, wherefore they sayled toward him and when they were come to him hee said,

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saide, good friends take me with you and I shall pay you a good fraight.

And anon they toke him into their ship, and the Lion followed him swimming in the Sea after the shippe: And when the Lyon was in poynt to haue bene drowned the shipmen had pittie on him and toke him into the shippe. And when the Emperour came to land, he payd his fraight, and when he had paid them he went forth till he came nere his owne Pallace, where he heard trumpets and Clarions, with all manner of other minstrellie, and as he hearkened what it might be, there came from the Pallace a Squire towarde him that was of his knowledge, but the Squire knew not him, to whom the Emperour saide thus. Good friend I pray thee tell me what melodie is this that I heare. The Squire answered and saide: The Emperesse is married this day, and there be all the states of the Empire at her feast, and therefore they make such melodie to make the guesstes merrie.

Then sayde the Emperour, to the  
Squire

Squire, where is her husband that was the Emperour before. This Squire said that he was gone to the holy Land, and was drowned by the way in the Sea.

Then said the Emperour, I pray thee sir that thou wouldest doe my errande to the Empresse & to y<sup>e</sup> Lord that should bee her Husband, that I may come into the Pallace & show their maiesties some disport with my Lyon.

The Squire graunted to doe his errand, and went in and told the Lord and the Lady that at the gate was a goodly old man that desired to come in and play with his Lyon afoze you.

Then sayde the new married Lord bring him in and if hee bee worthy perchaunce hee might get his meate for his play.

When the Emperour with his Lion was brought in, the Lyon anon without any comfort or setting on, ranne vpon the young Knight that was newly married and slew him, and when hee had so done, he ranne vpon the Empresse & deuoured her to the hard bones before all the Lords of the Empire. And when

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the States saw this, they were greaſſe agast and began to flee. But the Emperour with his faire speech comforted them & said, Loe this is the vengeance of God, for this is my wife that hath used Adultery long time with this knight that lyeth here dead, and shee practised my death with the master of the Ship, and herebpon the Maister threw mee into the Sea, but God saved mee from the death, and because I holpe once the Lyon at a neede, he forsooke mee neuer since, and now as yee see all when I came in to my Pallace without any prouoking of mee, hee hath slaine both the Adulterers, and therefore vnderstand yee for truth that I am your Lord the Emperour.

Anon when they heard this, they lift vp their eyes and beheld him, and at the last they knew him for their Lord, wherefore they were greatly reioysed & praised God for that miracle, which had saved their Lord and Emperour. And they liued after in rest and peace.

The Morall.

By

By this Emperour we may vnderstand  
every Christian man that purposeth to  
visite the Citie of Ierusalem, that is to  
say, to get everlasting life, through fruit-  
full faith. But his wife, that is, the wret-  
ched flesh, murmureth against the soule,  
and loneth better an Adulterer, that is,  
deadly sinne, than her husband. This  
Emperour went into a ship, taking his  
journey towards the citie of Herusalem,  
that is to say, hee went to the Church of  
God, which is the way to God. But the  
wife, that is to say, fleshly men, accused  
him to the master of the ship, that is to  
say, to y<sup>e</sup> prelates of the Church, for great  
rewards, which oftentimes blindeth the  
sight of many Iustices, where through  
many perfect men be cast out of the ship  
into the sea to be drowned, that is to say,  
out of the Church, into the Sea of this  
world. But what shall hee doe then,  
that is thus cast to bee troubled in this  
world, certainly this ought hee to doe,  
lette him learne to swimme, that is to  
say, let him put all his hope in GOD.  
and then by his grace hee shall come to  
an Iland, that is to say, the Religion of  
A. y. heart

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heart, and that he shall loue euer the better to keepe himselfe out of this world, & therefore saith S. Iames thus: A pure religion and vndefiled before God euen the father, is this, &c. And hee that is in this Religion shall find a Lion whom hee be-  
houeth to haue against the diuell.

This Lyon is our Lord Iesu Christ, that came of the Tribe of Iuda, which fighteth euer against the Diuell, and if a man haue holpen this Lion, that is, hath serued God against his enemies at any time, trust well then that he will not forsake him, but be with him in all his need, according to the Psalmist saying thus: Cum ipso sum in tribulatione. I am with him in trouble By this Lion thou maist take thy wife, that is to say, thy flesh, with repentance and slay thy sin, & then without doubt thou shalt obtaine y<sup>e</sup> Em-  
pire of Heauen. Vnto the which bring vs our Lord Iesus. Amen.

## The Argument.

The Soule of man espoused to Christ  
in Baptisme, yet dyeth by meanes of sin,  
leauing

leaving behind her sonne called Reason, or rather the word of God, which searcheth the disease of man her sinfull father: and being sent for to cure the maladie of her stepmother, Will, refuseth to administrate ghostly comfort vnto her.

### The 24 History.

**S**ometime in Rome bare sway a mightie Emperour named Gorgonic, which had marryed a courteous Lady and a faire to his wife. This yong Lady in due procelle of time conceived and bare a sonne, a faire Childe and an amiable. When this Childe was tenne yere olde, his mother the Emperesse died. And anon after the Emperour marryed another wife. The second wife loved in no wise the Emperours Sonne, but did him all the shame and reproach that she might. When the Emperour perceined this, willing to please his wife exiled his sonne out of his Empire. And when this childe was exiled, he went and stodyed Philosophie, so that within short time hee

3.ij.                      was

## The History of

was a skillfull and cunning Physitian. It befell soone after the Emperour his Father sickned, and was almost dead, wherefore when he heard that his sonne was such a Physitian, hee sent for him by letters, praying him that hee would come to him without any delay. And then the sonne willing to obey and fulfill his fathers commandement, in all haste came vnto him. And when hee had seene his father and felt his pulses and his veines, all the sicknesse he had was soone healed with his medicines from all manner of dangers.

Soone after that, the Emperesse his stepmother began to waie sicke, and many Physitions said that shee would die. And when the Emperour heard this, he prayed his sonne to helpe her of his sicknesse. Then said his sonne, certainly father, I will lay no hand on her. Then the Emperour began to waie wroth and said: If thou wilt not obey my commandement, thou shalt henceforth depart my empire. His sonne answered and saide: If yee doe so (deere father) yee doe vnrightfully, for well you know, that you exiled mee,  
out

out of your Empire through her suggestion, & mine absence was cause of your sorrow and sicknesse, and in like wise my presence is cause of her sicknesse, and therefore I will not meddle with her, & also I will vse no more medicines, for oftentimes Physitions are deceiued, and therefore I dare not lay hand on her, least men would say (if it fortun'd her to dye) that I were the cause thereof. Then said the Emperour: Shee hath the same sicknesse that I had.

His sonne answered and said, though she hath the same sicknesse, neuerthelesse yee bee not both of one complexion. For whatsoeuer I did to you, yee helde you content, and when yee saw mee come within the Pallace, yee reioyced of my comming, and greatly were eased to see him that yee begat.

But when my stepmother saw mee, shee swelled for anger, and tooke cosse at her heart, and therefore if I should speake to her, her sorrow would increase, and if I should touch her, shee would bee in a rage. And also a Physition profiteth naught, but whereas the sicke patient

## The History of

delighteth in him, who can cure her ignorant ennie and not by skillfull loue.

And when the Emperours son had said his minde he escaped and went his way.

### The Morall.

This Emperour beſtokeneth euery christian man which is married to Chriſt in the baptiſme of regeneration, for then the ſoule is made the ſpouſe of Chriſt. on whom our Saviour begetteth a ſon, that is to ſay, the knowledge of his word & will. But when the childe grew to ſome ſerues of age or ſome increaſe in vertue, his mother Chriſtianitie died. Then before departing from youth & afterwards the Chriſtian man his father matcheth himſelfe with another woman the ſtep-mother of the ſayd youth, named ignorant ennie, which in no wiſe could affect the emperours ſon of knowledge. wherefore ſhe cauſed him to be baniſhed into a ſtrange Country from his Father & her both. It happened that the good chriſtian man being over ruled by his wiſe fallith ſicke. ſendeth for his Son Knowledge of Gods word and will, to cure him as his Phyſition, who dutifully perſoymeth the ſame.

same. But his stepmother falling sicke at sight of the Emperours son, though the Christian man her husband labours to him to cure her as a good phisition of her soule, yet she hardly digesting him & his good indenuor to win her from ignorant enuie of the truth, is notwithstanding hardly healed of her sicknesse, but oftentimes dieth in her ignorant enuie, and wilfull wickednesse, without any hope of health or life, vnto eternall saluation, so that the phisitiō comes thether to late.

### The Argument.

¶ Iesus Christ the son of God ought to be cherished and fostered in our harts by faith and fruitfull good life. Which is taken from vs when wee are thankful vnto him, in Gods graces. Wherefore the Preachers of Gods word as good Phisitions, are comfortably sent vnto vs for the admonishment of vs in perseuerance to amendment of life, and constancy in Christs merits, so to harbour him in our hearts, as he may thereby bestow on vs the promotion of heavenly blisse euerlasting.

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## The 25. History.

**S**ometime dwelt in Rome a mightie Emperour named Folenus, who had taken to wife the Kings Daughter of Germany, a faire Lady and a courteous, which within short time conceived, and bare a Sonne. When this Childe was borne, the states of the Empire came to the Emperour, and every one of them besought the Emperour to haue y bringing vp of his sonne. The Emperour answered and said. To morrow shall be a tourney, and there shall ye all be, & which of you doth best, and obtaineth the victorie, shall haue the keeping of my Sonne, And if hee traine him vp well, I shall promote him to great dignitie & honour. and if hee doe the contrary, hee shall dye the sowlest death that can be thought.

Then said they, Dære Lord, all this pleaseth vs well.

On the morrow when enery man was come to the tourney, the States iusted and held tourney with great baliance a long time, till at the last there came a worthy

woorthy Knight named Iosias, who so  
courageously bare himselfe amongest  
them that hee obtained the victorie. And  
immediately after the tourney was all  
done, this Iosias toke the Childe and led  
him forth with him. And because this  
Emperours sonne shoulde bee receiued in  
his country, hee sent besore to his Castle,  
and commaunded his officers that it  
shoulde bee royally provided for, and pre-  
pared both without and within, and that  
the chिल्ds lodging shoulde bee in the midst  
of the Castle, and also that the seauen  
Sciences shoulde be pourtraied about the  
Chिल्des bed, that when the childe waked  
out of his sleepe, hee might lye in his bed  
and behold the same. The Knight had a  
fruitfull and a wholesome Well by the  
chिल्des beds side, wherin he vsed to bath  
himselfe, and the Knights wife bare the  
key of this Well, and there was a win-  
dow wherewith the Sunne might comfor-  
tably shine vpon him. It fortuned vpon  
a day the Lady that kept the key, left the  
window open thzough negligence.

Which being so done, there came  
a Beare and saw the Window open,  
and

## The History of

and went to the Well, and bathed him therein, of whose bathing the Well savoured after for the great heate which was that time in & chased beare, wherefore who so ever dranke thereof wared leprous with in short time. And so it fortunied within a little space, that by meanes of vsing the same water the lord, the Lady, and all their householde were lepers, and notwithstanding it appeared not sodainly. And in the meane time ther came a great Eagle in at the window where the Emperours Sonne lay, and bare the Childe away out of the cradle. And when the Knight perceined this, he wept bitterly and said: Alas, alas, and woe to mee, wretched creature, that ever I was borne what shall I doe: for now I am the sonne of Death, for I am become a loathsome leper, and so is my wife, and all my householde. And while he was thus mourning, there came to him a Whistion and said to him. Sir, if yee will doe after my counsaile, yee shall not repent you. First, it behoueth you and your wife, and all your household to be letten blood, and after that to be bathed

shed and washed cleane. And then shall  
I lay to my medicine. And when ye are  
whole, then shall you & your householde  
walke to the mountaines and seeke the  
Emperours son, for the Eagle hath let him  
fall in some place. The Knight wrought  
all things by the counsaile of this Phi-  
sition, and incontinent after was lesten  
blood and receined the medicine, and  
then hee was all whole & his wife, and  
all his householde, wherefoze he toke his  
horse accompanied with three Squires,  
and rode forth to seeke the Childe. And  
at the last hee found him whole & sound  
lying in a valley, whereat hee greatly  
reioyced. And for the great ioy and  
gladnesse that was in him for finding  
the Emperours sonne, he lead the Childe  
home to his father. And when the Em-  
perour saw his sonne in good health, hee  
was right glad, wherefoze hee promo-  
ted him to great honour, and so after  
that long time lived he there in most no-  
ble state, and at the last ended his life  
in peace and rest.

The

## The History of

### The Morall.

**T**his Emperour betokeneth the father of Heauen, his son betokeneth our Lord Iesus Christ, whom many men desired to nourish, at such time as they receiued the sacrament of his death and passion.

**H**e nourished him that best instructeth with the Diuell, and overcommeth him through Godly life. This Knight that took this Childe with him, betokeneth a good Christian man that evermore abstaineth surely from doing euill, & labourereth continually to doe good to all men. Therefore do we as the Knight did, send we before messengers to prepare and make cleane the Castell of our hearts, from all spots of sinne by faithfull faith, and so shall this Childe Iesus rest and light in the midst of our hearts.

**T**he Well, betokeneth mercy, which ought to be next our Lord. For whosoever is without mercy & truth may not nourish that blessed Childe Iesu. But it hapneth oft that the Knights wife (that is the flesh of man) beareth the key of mercy, and oft leaueth that Well open,  
and

and then commeth the Beare (that is, the Diuell,) & leaueth the loathsome filth in the well of mercy, & who that tasteth thereof shall be infected with leprosie of sin. The window wherein the Sun shineth, is the grace of the holy Ghost, by whom men liue & are comforted ghostly. By this window the Eagle commeth in, that is to say, the flying affections of the wicked world, carryng away the knowledge of God from vs into the vale of ignorance and securitie of sin, & then man hath great cause to weepe, but what shall we doe when the child is gone, but send for a skilfull Physition, that is, a discret Minister of the word of God, which shall giue him counsaile to let him blood and all his household, that is to say, to put out sin through acknowledging thereof, and reconciling himselfe with earnest repentance vnto his heauenly father.

Then must hee bath himselfe with teares of contrition and compunction of heart, and after that take the medicine of amendement of life, and so liue pure and cleane from all maner of sinne, and when hee hath done thus, hee must  
leape

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leape on the palfray of good perseuerance from euill, and ride forth with his three Squires, that is to say, fasting from euil, prayer vnto God, and well deserving towards man, and than without doubt he shall finde the Child Iesus in the balley of humilitie, and not on a hill, that is to say, Pride. And if hee doe this, doubtlesse hee shall haue might and power to nourish that blessed Child Iesus, for whose nourishing the Father of Heauen shall promote him vnto everlasting ioy. Vnto the which ioy, God bring vs all, Amen.

## The Argument.

¶ Christ the ioy of euerlasting glory hath proclaimed mutual ioy & blisse in heauen, as well to the poore as to the rich. But the rich oft times coueting al, loseth that prerogatiue which the poore in hart enioy by the prouidence of god. Yet as he is a righteous god he ordaineth both for the rich & the poore in such sort, that if they will they may together ioyfully bee satisfied with the fruition of his

his abundant graces.

### The 26. History.

**S**ometime dwelt in Rome a mightie Emperour named Fulgentious, which gouerned his people nobly, & loued them so much, that hee made to proclaimeth throughout all Nations, who so euer would come to him rich or poore at a certaine day, should haue their petitions whatsoeuer it were.

When the mightie men heard this, they were glad, and came at the day assigned, and euery man put forth his petition vnto the Emperour, and immediately their petitions were graunted and fulfilled, insomuch that a great part of the reuenues of the Empire was distributed among them. That euery man was ioyfull, and went home againe and toke possession of such lands & Castles as the Emperour had given them.

Straight way after the poore men in the Emperours Dominions, gathered them together and said. A common

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cry was made that all men both poore and rich, should come to the Emperours Pallace, & there they should haue what so euer they asked. The rich men haue bene there lately, and obtained their petitions. Therefore goe wee now and try if wee may obtaine any good of the Emperour. The counsell was approuate and allowed among them all, wherfore they went forth till they came to the Emperours pallace, and there they put forth their petitions according to the Emperours Proclamation.

When the Emperour had heard them he said to them: Deere friends, I haue heard all your petitions, and it is truth that my Proclamation was that every man indifferently should come and haue their petitions, but the rich and mighty men haue ben here before you, to whom I haue giuen all that I had, saue onely the royaltie of my Lordship, and so haue I nothing left to giue you, whereat the poore men pitiously replied. Good & gracious Soueraigne, haue compassion on vs, & let vs not go hence empty away for we know well, & it is our owne default, &

wee

wē came not rather with these other  
rich and mightie men, but sith it is so,  
wē craue your grace that wē may ob-  
taine somewhat by the which wē may  
liue. Then said the Emperour. Good  
friends though I haue giuen most of my  
lands, rents, tenements, and Castles to  
the rich men that came befoze you.

Neuerthelesse, I haue kept still in mine  
owne hands the Soueraigntie and do-  
minion ouer them, and that I doe giue  
to you, and so they shall be your Ser-  
uants, and be obedient to you all. And  
when the poore men heard this, greatly  
recreat reioycing, knéeled downe to the  
Emperour and thanked him saying. Lo  
though we come to late, yet we be made  
Lords ouer all these other. And with  
this they tooke their leaue & went home  
again. But when the rich & the mightie  
men heard that, they were greatly mo-  
ued and ordained a common parliament  
among them selues. And thus it was  
spoken among them. Alas, alas, how  
may wē serue them that sometime were  
but peasants and our subiects in all man-  
ner things, and now they be made

K. y.

Lords

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Lords ouer vs. Therefore goe we all  
with one assent to the Emperour & pray  
him of remedy. When this was sayd,  
their counsell was commended, and  
forthwith they went to the Emperour  
and said to him. Reuerend Lord what  
may this bee, those that were our ser-  
uants be our lords, we beseech you make  
it that it may not be so.

Then said the Emperour, good friends  
I doe you no wrong, for my cry was  
common, that what so euer you asked  
of me you should obtaine your petition,  
and ye asked nothing of me but lands,  
Rents and honours, and all that haue  
I graunted you at your owne will, in  
so much that I kept nothing for my  
selfe, and each of you were well content  
at your way going, and after that came  
simple and poore men, and asked of me  
some liuing according to my proclama-  
tion, and I had nothing to giue them,  
but onely the Soueraintie & Dominion  
ouer you, which I kept in my hands,  
and when the poore menne so cryed on  
me, I had nothing to giue them, saue  
onely

onely the authoritie ouer you, and there-  
fore ye should not blame me, for that yee  
asked yee had. Then said they. A, good  
and gracious Lord, we pray you effectua-  
lly of your counsaile in this case, and  
of your help. The Emperour answered  
and said. Sirs, if yee will worke af-  
ter mee, I shall giue you good and pro-  
fitable counsaile. Then said they, wee  
be ready to fulfill what so euer yee say  
to vs for our profit. Then said the Em-  
perour, My good friends, yee haue of mee  
both Lands and tenements, with other  
moueable goods, and that great plenty,  
the which by my counsaile yee shall im-  
part with to the poore men, that they  
may graunt you the Soueraintie and  
dominion which they haue. And anon  
these rich men gladly graunted to this,  
and imparted of their goods among the  
poore men, and then they gaue them a-  
gaine the authoritie ouer them, like as  
they had of the rich men. And thus were  
they both contented, and the Emperour  
was greatly commended of all the peo-  
ple, because hee accorded both the par-  
ties so wisely.

K. iij.

The

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## The Morall.

By this Emperour is vnderstood our Lord Iesu Christ, which made a proclamation by his Prophets, Patriarks, Apostles and Preachers, that every man both poore and rich should come and aske everlasting ioy, and without doubt they shall obtaine their petition. But the rich and mightie men aske no other thing but worldly honoz and transitory riches, for this world shall passe and all the couetousnesse thereof, wherefore hee gaue them so much of worldly wealth, that hee had nothing left for himselfe, according to the Scripture. The birds of heauen haue nests, and the Foxes in the earth haue caues, but the Son of God hath nothing in the earth where hee may put his head. Mat. 8. 20. The poore men be such as bee meake in hart. Of the which poore men speaketh our Lord saying. Blessed be the poore in spirit, for the kingdome of heauen is theirs. Mat. 5. 3. So it should seeme that they haue soueraignty in Heauen aboue mightie men of this world

Then the nobles and states of the Empire greatly reioyced, and anon onely for loue of that beautifull damsell they would inst and also fight, wherefore they set a day of battaile, and many worthy men were slaine on both sides, neuertheless one obtained the chiefe victoꝝ, and espoused that faire Lady.

The second daughter which was foule and euill favoured, seeing her sister so bestowed with great solempnitie, mourned and wept daily, therefore the Emperour her father came to her and said.

Deere daughter why mournest thou thus? Alas deere Father, quod shee, it is no wonder though I mourne, seeing my sister is marryed with great honour and gladnesse, and every man is ioyfull of her, and no man loueth my company, therefore deere Father, what I may best do, soothly I wot not. Then said the Emperour. O my deere Daughter, all that is mine is thine, and it is not vnholdne to you that he which married thy sister had nothing with her, but her beautifull corpes and therefore I shall proclaim in mine owne person thzough all my Empire,

K. V.

that

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that what man marryeth thee, I shall make him assurance by letter patent of all mine Empire after my death. Then this young Lady though shee was foule and euill fauored, neuerthelesse she reioysed in the promise of her Father, immediately after the proclamation was made, there came a young knight and a gentle, which espoused the Lady, and after the death of the Emperour sealed vpon all the Empire into his Iurisdiction, and hee was crowned Emperour and shee Emperesse.

## The Morall.

This Emperour betokeneth our Lord Iesu Christ which hath two daughters the one faire and the other foule.

The faire Daughter betokeneth the world, which is full faire and delectable to many men. The other foule, betokeneth penurie and trouble, whom few men desire to marry with.

Neuerthelesse a common cry was made by the holy scripture, that who so would haue his faire Daughter, that is, the world,

world, therefore these rich men ought to impart their temporall riches with poore men, according to the scripture, saying thus. Giue almes of thy substance. Tobie 4.7. And thus may yee attaine vnto the kingdome of Heauen, vnto the which I beseech almightie God to bring vs all. Amen.

### The Argument.

The Emperour of eternall glory Christ hath two daughters, the one faire, the other foule : the faire daughter is this world, and the pleasures thereof : the foule, is pouertie and trouble. The faire daughter is desired of many, the foule of few: who so loueth the world, setteth not by God nor heavenly things, but by the vanities of this world : who so loueth God and heavenly things will suffer in Christ al persecution, & trouble for the obtaining thereof, despising the world and all that therein is.

### The 27 History.

B. iij.

Some

**S**ometime dwelt in Rome a mighty Emperour named Domitian, which had two daughters, the one of them was passing faire, but the other foule and euill favoured, wherefore he let cry throughout all his Empire, that what man would haue his faire Daughter to wife, should haue nothing with her but her beautifull and comely personage. And whoſo would marry his foule daughter should haue all his Empire after his death. And when the proclamation was made, there came many Lords that desired to marry his faire Daughter. To whom the Emperour answered thus.

Sirs, quod he, ye wot not what ye desire, right well ye shall know, that if ye marry her, ye shall haue nothing with her but her beautifull and comely personage: and furthermore, if I giue her to one of you and not to an other, then will ye strive for her: therefore if ye will needs haue her, and forsake my foule daughter, it shall behoue you first to inst for her, and hee that winneth her, shall marry her.

Then

World, should haue nothing with her but her fairenes, that is to say, the worldlie vanities which fade and fall away like as the beaustie of man.

But who that will marry the foule Daughter, that is to say, voluntarilie receiveth pouertie and trouble for Gods loue, without doubt hee shall obtaine the Empire of heaven, according to the Scripture saying. Yee that haue forsaken all things for my loue to follow mee, shall haue euerlasting life.

Many noble and worthy men haue Justed for the faire Daughter, that is to say, haue foughten both by Sea and by Land for this world, for couetise of worldly riches, and at the last there bee many slaine: for there is nothing here but Pride of life, Couetousnesse of the Eyes, and of the Flesh, where through these greuous sinnes, all the world is put to great mischief.

But hee that marieth the faire Daughter, that is to say, the World, is hee that setteth all his affection and desire in the wretchednesse of this world, and will not for any thing forsake this world, like a wretch

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Wretch and couetous man. But hee that  
marrieth the soule Daughter, is a good  
Christian man, which for the lone of the  
Kingdome of heauen forsaketh all this  
world, and not onely doth thus, but also  
despiseth himselfe, obeying vnto his true  
God in all things. Such a man certainly  
shall obtaine the Empire of Heauen.  
Vnto the which Iesu Christ bring vs all.  
Amen.

## The Argument.

Deuotion, Prayer, and thanksgiuing vn-  
to God for his gifts, is a sounding Mu-  
sicke delectable in the eares of God.  
Wee are warned not after our first of-  
fending, to returne to our vomit, with  
the Dog: no, rather let vs bath our  
soules in the Well of sorrowfull and  
hartie repentance and perseuerance of  
good life, that we may liue with Christ  
in euerlasting ioy and blisse.

## The 28. History.

Some,

Sometime in Rome dwelt a mightie  
Semperour named Andromick, which  
aboue all things loued the harmony  
of Musick. This Emperour had within  
his Castle, a Well of such vertue, that  
whosoener were dronk by drinking, the  
water thereof should incontinent make  
him fresh againe, & be deliuered from all  
kinde of dronkenesse. There was also  
dwelling in this Emperours Court a  
Knight named Ydronic, whom the Em-  
perour loued much, but oft times he was  
drunken, which vice the Emperour hated  
aboue all things. And when this Knight  
perceined himselfe drunken, then would  
he goe to the Well & drinke of that water  
and refresh himselfe, so that whatsoeuer  
the Emperour said to him he would an-  
swere him so reasonably, that no dron-  
kenesse might bee seene in him, and for  
his wittie answer hee was greatly be-  
loued of the Emperour. Nevertheless  
his fellows of the Court enuyed him  
much, and imagined among them selues  
how they might withdrow the Empe-  
rours loue from him.

## The History of

It fortun'd on a day, that this Empe-  
ror went to the Forrest and heard a  
Nightingale sing so merrily, that often-  
times after hee would rise early in the  
morning, and sometimes from his meat,  
and walke to the Wood, for to heare the  
sweetnesse of her song, wherefore ma-  
ny of his men said among themselves,  
Our Lord belighteth so much in the  
Nightingales song, that hee reckoneth  
nothing our profit, insomuch that tho-  
rough two things his love is withdrawn  
from vs, that is to say, by Ydronic  
the Knight, and by the sweet song of the  
Nightingale.

Then said an old Knight that was  
among them. Sirs quod hee, if ye will  
doe by my counsell, I shall deliuer you  
of the Knight Ydronic, and of the Nigh-  
tingale without hurt or death.

They sware and said, whatsoeuer  
ye bidde vs doe, we shall straight way  
fulfill with all our heart. When this  
Knight heard this, within a while af-  
ter it chaunced hee espyed this Ydronic  
drunken, wherefore hee locked fast the  
Well, and as this Knight Ydronic came  
to

Emperours  
Nightingale  
and Ydronic  
the Knight

to refresh himselfe, hee found the Well fast locked.

The Emperour had a great matter to treat of, wherefore in hast hee sent for this Knight, because of his great wil dome to haue his counsel. And when hee came beefore the Emperour hee was so drunken that he might not once moue his tongue, neither had witte, Reason, nor vnderstanding to ans were the Emperour to this matter.

But when the Emperour saw this, hee was greatly græued, for so much as hee hated that vice, wherefore hee commanded anon that from that day forth hee should no more be seene within his land, vpon paine of death.

This hearing his foes, were very glad and said vnto the old knight. Now wee be deliuered of this Knight Ydronic, ther is no more to doe but that wee might finde the way to be deliuered of the Nightingale, in which the Emperour delighteth so much.

Then said the old Knight, your eares shall heare, and your eyes shall see, that this Nightingale shall be destroyed in  
tho:t

## The History of

short time. Not long after this olde Knight espied that the Nightingale descended to sit vpon a tree euen aboue the founteyne, said well, whereas her make came & coupled with her, neuerthelesse in the absence of her make, shee tooke oftentime another make, and coupled with him, when shee had thus done, then would shee descend to the Well to bath her selfe, that when her make came, hee should feele no sauour ne euill odour of that she had done. When the Knight had seene this, on a time hee locked the Well, and when the Nightingale would haue descended to bath her selfe after the coupling with the other make, shee found the well closed, wherfore she flew vp into the tree againe and mourned sore in her maner, and left her sweet song. Then came her make and saw that shee had done against her nature, hee returned againe & in short time brought a great multitude of Nightingales which slew his make, and tare her all in peeces

And thus was the wise Knight put away and the Nightingale slaine, and the Emperour put from his pleasure,  
and

and solace, such as he was wont to haue.

### The Morall.

This Emperour betokeneth our lord Iesu Christ, which loneth greatly the song of deuotion, for when we pray, we speake with God, and when we reade, God speaketh vnto vs. The Well that was in the Pallace, betokeneth acknowledging of our sinnes to God, therefore if any man bee dronken with sinne, let him drinke of the Well of acknowledging his sinnes, & without doubt hee shall bee safe. This Ydrone betokeneth euery man that wilfully returneth againe to sinne after his acknowledged sinne, like as a Dog that maketh a vomit and casteth vp the meate that hee hath eaten before, and afterward when hee is hungry, cometh and eateth it againe. Neuerthelesse if a man that hath sinned thus, will drinke of the well of acknowledging his sinne, hee shall receiue his ghostly strength. The Nightingale that sat on the tree betokeneth y soul that sitteth on the

L.

tree

## The History of

tree of holy doctrine. And her long betokeneth the soule that sitteth on the tree in deuout prayers to GOD. But this soule doeth commit euill as often times as shee consenteth to sinne. Neuerthelesse if shee runne to the well of acknowledging sinne, and bath her with the water of contrition, God shall loue her.

But her foes that bee the fiendes of hell, seeing this that God is so mercifull, they stoppe the Well of acknowledgement of sinne, that is to say, they would withdraw vs from dutiful acknowledgement and from due reconciliation of our selues betwæne vs and God, and betwæne vs and man, without shame and dread of repentaunce, not to declare our sinnes. And thus beene many exiled and put to death euerlasting. And therefore studie wee to bath our life in the Well of acknowledging our sinnes with the water of contrition, and then wee may bee sure to come to euerlasting life. Unto the which God bring vs all. Amen.

## The Argument.

The

The soule of euery good christian man hath to prepare him armed vertues to withstand the assaults of diuels: We are here put in minde of our deliuerance out of thraldome by y<sup>e</sup> precious blood shedding of Iesus Christ, which is a terrour to all the haggies of hell, not to dare to assault vs, so long as wee liue firme in Christs faith and belecue in him, the bulwarke of our saluation.

### The 29. History.

**I**n Rome there dwelt some time a mightie Emperour named Hermes, which had a mightie strong Citie exceeding strongly walled about, and a Bell hanging in the midst of the said Citie, and when so euer this Emperour went to any battaile without the Citie, this Bell should bee immediately ringing, but there should no man ring the Bell but a virgin. Within short time after it befell that Dragons, Serpents, and many other venemous Beastes empoysoned

Lij.                      much

## The Historie of

much people, so that the Citie was almost  
most destroyed, wherefore the States of  
the Citie went with one assent to the  
Emperour and said: Lord, what shall  
wee doe, loe, our people, our goods & our  
Cittie is almost destroyed, and you and  
wee bee in perill to perish, through the  
cruell beasts that consume vs, therefore  
take wee good counsaile, or else wee are  
but lost. Then said the Emperour, what  
say you is best to bee done in this mat-  
ter, and how may wee best bee defended?  
Then answered one of the wisest and  
sayde. My Lord heare my counsaile  
and do there-after, and you shall not sorrow  
think it, yee haue (quod hee) in your pa-  
lace a Lyon, and set vp a peece of timbe  
for the purpose, and thereunto let the  
Lyon bee nayled and made fast, & when  
other benemous Beasts see him thus  
sed & dealt withall, they will dread  
and so shall they forsake this Citie, and  
wee shall bee in rest and ease. Then said  
the Emperour, it pleaseth mee well that  
hee bee so bled in sauing of you. They  
tooke then the Lion & bled him in maner  
as aforesaid. And when the other Lion

and

and benemous Dragons came toward  
the Citie and saw the Lyon thus bled,  
they flew away for dead, and durst come  
no nearer.

### The Morall.

This Emperour betokeneth the Fa-  
ther of Heauen, the Citie well walled  
with the Bell in the middelt, betokeneth  
the Soule, walled about with vertues.  
The Bell betokeneth a cleane consci-  
ence, that warneth a man to battaile,  
when he should fight against the Diuel,  
that he might arme himselfe before with  
vertues. The Virgin that should ring  
this Bell, is Reason, which as a Virgin  
inclineth all vnto rightfull cleanness.  
The benemous Dragon that beareth the  
fire, betokeneth the flesh of man, which  
beareth fire of Couetousnesse, the which  
burnt Adam our forefather, when he eat  
the forbidden Apple. The benemous  
beasts that poysoned the men, betoke-  
neth the Fiends of Hell, which for the  
most part haue destroyed mankinde.

L.ij.

The

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The states of the Citie, bectokeneth the Patriarks and prophets, which besoughe God of counsaile and remedy that mankinde might bee saved, and anon it was counsailed for the best remedy, that a Lion (that is Christ) should bee nayled vpon the Crosse, according to the Scripture saying thus, Expedi vnus moriatur homo pro populo vt gens non pereat, &c. That is to say. It was requisit that one man should dye for the people, leass all flesh should perish. Thee tooke they Christ and hong him on the crosse, for the which the Diuell dreadgeth christian people, and dare not come nigh them. And thus by the grace of God, chzisten men shal come to enerlasting blisse. Vnto the which bring vs the Lambe of God which shed his pzeious blood for vs. Amen.

## The Argument.

Here is signified the thraldome of man vnto Sathan by Enuie, till Christ the sonne of God descended with the power of the holy ghost to set him at libertie, and put him in possession of the  
pallace

pallace of euerlasting felicitie.

The 30. History.

**I**n Rome dwelled sometime a mighty Emperour and a mercifull named Menalay, which ordained such a law that what innocēt person were taken & put in prison, if hē might scape and come to the Emperours Pallace, hē should bē there safe for all manner accusations against him in his life time. It was not long after but it befell that a knight was accused wherfoze hē was taken and put in a strong and dark prison, wher hē lay long time, & had no light but at a little window, whereas scant light shone in, that lightened him to eat his simple meate that was brought him by his Kēper, wherfoze hē mourned greatly & made sorrow that hē was thus fast shut vp from the sight of men. Neuerthelesse when the Kēper was gone there came daily a Nightingale in at the window and sang full sweetly, of whose song this wofull knight oft times was fed

L. sig.

with

## The History of

with ioy, & when this bird ceased off her song, then would she fly into the knights bosome, and ther this knight fed her many a day, of the bittaile that God sent him.

It besell after on a day, that this Knight was greatly desolate of comfort. Neuerthelesse the Bird that sat in his bosome fed vpon kernels of Rits, and thus hee said vnto the Bird. Sweet Bird I haue sustained thee many a day, what wilt thou giue mee now in my desolation to comfort mee, remember thee well, that thou art the creature of God, and I also, therfore help me now in my great neede. When the bird heard this, she flew forth from his bosome, & tarried fro him three daies. But the third day she came againe and brought in her mouth a precious Stone, and laid it in the knights bosome: And when she had so done she tooke her flight and flew from him againe. The Knight marvelled of the Stone and of the bird, and therewith hee tooke the stone in his hand and touched his gines and Fettels there with, and anon fell off all his Fettels and Chaines wherewith he

hée was bound. And then hée arose and touched the doores of the prison, & anon they opened, and so hée escaped and ran fast to the Emperours Pallace. When the keeper of the prison perceined this, hée blew a horne thrise, and raised vp all the folke of the citie, and lead them forth crying with an high voyce, Loe the thiefe is gone, follow wee him all. And with that hée ranne befoze all his fellows towards the knight, & when he came nigh him, the knight bent his bow & did shote an arrow wherwith he smote the keeper in the lungs and slew him, and then hée ranne to the Pallace, whereas hée found succour according to the Law.

### The Morall.

This Emperour beokeneth our Lord Iesu Christ, which ordayned a Law that what Innocent, that is, what person imprisoned wrongfully & might escape and come to the Pallace of his heavenly habitation through repentance and true amendement of life,

Al. b.

Should

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Should finde perpetuall succour and help.

This Knight bectokeneth every one that is innocent and accused by enuy or malice vniustly, taking grieve for his present estate.

The Keeper of this Prison bectokeneth the Diuell that keepeth such a man hard bound in sinne, and sermeth him with riches and delights of this transitorye world, that he should not escape from danger.

The Byrd that singeth so sweetly, bectokeneth the voyce of Heauen that sayth to the oppressed: Reuertere, reuertere sinamitis. Turne againe, now turne againe thou Prisoner, that is to say, turne againe thou oppressed, and I shall receiue thee to grace. For when man kinde was in thraldome to Sathan in the Prison of Hell, then came there a Bird, that is to say, the Godhead, bearing with him a stone, that bectokeneth our Lord Iesu Christ, according to the holy Scripture, saying: Ego sum lapis, I am a stone.

The soule of Christ descended with the Godhead and brought with him all man

man kinde out of the prison of Hell, therefore if any of vs bee in the Prison of worldly oppression, touch wee our sinnes with the stone, that is to say, with the vertue of our Lord Iesu Christ, by acknowledging our Sinnes, by faithfull Prayer, and by true contrition, and then without doubt the chaines of our oppression, with this stone shall bee broken and fall from vs, and the doores of Heauenly grace shall be opened, and we shall obtaine help and succour in the Pallace of heauenly habitation

And if the Keeper of the Prison, that is to say, the Diuell (which is the blow-er of the boorne of Pride, Lechery, or concupiscence) stir vp any sinners, then turne wee againe towards him manfully, and shote at him the arrow of constant faith in Iesus Christ, by true and vnfeigned repentance and without doubt hee shall flee from vs. And then by the grace of almighty God wee may obtaine the Pallace of Heauenly blisse, where wee shall beholde the King of all glory. Unto the which bring vs our Lord Iesus Christ. Amen.

The

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### The Argument.

A poore man exalted to dignitie, is here admonished not to be vnthankful, and to render euill for good. But even to the most simple ones to bee gratefull for any benefite, else surely God that giues thee this promotion, will make the brutish creatures of the earth thy enemies, and depose thee from thy dignitie, and he that hath helped thee, bee he neuer so base, may then in fine haue better fauour with God and man then thy selfe, wherefore bee warned of ingratitude, by this example, and know thy selfe, thy God, and thy friend.

### The 31. History.

**T**here dwelt sometime in Rome a mightie Emperour named E-bolides. It fortuned on a day that this Emperour walked into the Forrest. where hee met sodainely with a poore man, and so soone as this Emperour

our saw him, hee was greatly moued with mercy & said. Good friend whence art thou. My soueraigne Lord quod he, I am your subiect, borne in your land, and now in great pouertie and neede. Then said the Emperour. If I knew that thou wert true in euery thing I should promote thee to great riches, therefore tell mee what is my name.

My Lord quod hee, I am called Lenticulus, and I plight you my trouth and true seruice, and if I doe otherwise, I submit mee vnto you & to all manner of punishment that ye can put mee to. When the Emperour heard this, hee promoted him incontinently to great riches, & not long after that hee made him a knight & steward of his land. And when he was thus exalted to riches & honour, hee wared so proude that hee despised both his superiours and his inferiours. Not long after it befell that this steward rode by a forrest, where as hee met with the Foster, and charged him that hee should make an hundred pits in the ground, and couer them ouer with greene grasse and small bowes, that if wilde Beasts forned to goe

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goe to the Forrest that same way, that they should than fall in, and so should they bee taken and brought to the Emperour. The Foster answered and sayde. Sir as yee haue said it shall bee done. Not long time after it fortuned that this Steward rode to this Forrest againe to see if these Pits were made; and as hee rode hee bethought him how wealthy a man & how mightie in power hee was made, and how all things in the Empire obeyed to him, and was ready at his will.

As hee rode thus thinking, he said to himselfe. There is no G D save one ly I, and with that hee smote his Horse with his spurres, and sodainely hee fell into one of the deepe Pits, that hee had ordained befoze himselfe; for the wilde Beastes, & for the great deepenesse thereof hee might not arise againe by no manner of craft, wherfore hee languished in great perplexitie, and straight way after him came a hungry Lyon, and fell in the same Pit, and after the Lyon an Ape, and after the Ape a Serpent. When the Steward was thus beset

beset with these three Beastes, hee was greatly moued, and feared much.

There was that time dwelling in the Citie a poore man named Guy, that had no riches save onely an Asse, wherewith daily hee carryed stikes and wood that fell from trees, and such as hee could get in the Forrest, and those hee brought to the market and sold them, and in this wise hee sustained himselfe and his wife as well as hee might.

It fortunied that this poore Guy went to the forrest as hee was wont, and as he came by the deepe Pit hee heard a man cry & say, O deere friend what art thou, for Gods sake helpe mee, and I shall recompence thee so well that thou shalt euer after bee the better.

When this poore Guy heard that it was the voyce of a man hee mervailed greatly, and stood still on the Pyttes brincke and said: Loe good friend I am come for thou hast called mee. Then sayde the Knight deere Friend I am Steward of all the Emperours lands, and thus by fortune I am fallen into the Pit, and heere bee with mee three beastes

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Beasts, that is to say, a Lyon, an Ape & an horrible Serpent, which I feare most of all, and I wot not of which of them I shall bee first deuoured: therefore I pray thee for Gods sake get mee a long cord, wherewith thou maist draw mee out of this deepe Pit, and I shall warrant thee to make thee rich in all things for ever, moze hereafter, and but I haue help the rather, I shalbe deuoured of these beasts. Then said this poore Guy, I may full ill intend to help thee. For I haue nothing to liue on, but that I gather wood & carry it to the market to sell, wherewith I am sustained: Nevertheless, I shall leaue my purposed labour, and fulfill thy will, and if thou reward me not it shall bee great hinderance to me, and to my poore wife. Then the Steward made a great oath and sayd, that hee would promote him and all his to great riches. Then said Guy, if you will fulfill your promise, I shall doe what you bid mee. And with that went againe to the Citie and brought with him a long rope and came to the pit and said.  
Sir Steward, lo I let down a rope to thee,  
binde

binde thy selfe about the middle there,  
 with, & I may pull thee vp. Then was  
 the Steward glad and said. Good friend  
 let downe the rope. And with that he cast  
 the end of the rope downe into the pit.  
 And when the Lion saw that, he caught  
 the rope and held it fast, & Guy drew the  
 Lion vp wænting to him he had drawen  
 vp the Steward, & when hee had so done  
 the Lion thanked him in his maner, and  
 ranne to the wood. The second time that  
 Guy let downe the Rope, the Ape leapt  
 to it and caught it fast, and when he was  
 drawen vp, he thanked Guy as he could,  
 and ranne to the wood. The third time  
 hee let downe the rope & drew vp the ser-  
 pent, which thanked him, & went to the  
 wood. The Steward cryed with an high  
 voyce: O deere friend, now I am deli-  
 uered of thre benemous beasts, now let  
 downe the rope to mee that I may come  
 vp. And this pøze Guy let downe the  
 rope, and the Steward bound himselfe  
 fast about the middle, and anon Guy  
 drew him vp. And when hee was thus  
 holp out of the deepe pit, he said to Guy  
 as followeth.

¶

Come

## The History of

Come to mee at thre of the clock to the  
pallace, and then I shall make thee rich  
for ever. This poore Guy reioyced therof  
and went home without any reward.  
Then his wife demaunded of him why  
hee gathered no wood wherewith they  
might live that day. Then told hee her  
all the proesse as it befell, how the Ste-  
ward fell into a pit, (and also the Lion,  
the Ape, & the Serpent, that he had made  
in the said Forrest,) & how hee had hol-  
pen him with a rope, & saved him from  
being deuoured of the thre benemous  
Beasts, & how hee should goe to the Ste-  
ward & fetch his reward on the morrow.  
When his wife heard this, shee reioyced  
greatly and said: If it shall bee so good,  
sir arise to morrow at a due houre, and  
goe to the Pallace and receiue your re-  
ward, that wee may bee comforted there-  
by.

So in the morning Guy arose & went  
to the Pallace and knocked at the gate.  
Then came the Porter and asked the  
cause of his knocking: I pray thee quod  
this Guy, goe to the Steward and say to  
him that here abideth a poore man at the  
gate

gale that spake with him yester day in the Forrest. The Porter went and told the Steward as the poore man had said. Then sayd the Steward, goe thou againe, & tell him that hee lyeth, for yester day spake I with no man in the forrest, and charge him that hee goe away, and that I see him here neuer after. The Porter went forth and tolde poore Guy what the Steward had said, and charged him to goe away. Then was this poore Guy sorrowfull and went home, & when hee was come, hee told his Wife how the Steward had answered him.

His Wife comforted him in all that she might and said. Sir goe you againe and proue him thysse. Then on the morrow this Guy arose and went to the palace againe, praying the Porter to doe his errand once againe to the Steward, the Porter answered and sayde, gladly I will doe thine errand but I feare mee sore it shall be to thy hurt.

And then went hee in and tolde the Steward of the coming of this poore man. When the Steward heard that, he went out and all to beate this silly Guy, and

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left him in perill of death, when his wife heard this, shee came with her Asses and led him home as shee might, and all that shee had shee spent vpon Surgions and Phisitions to help him. And when hee was perfectly whole, hee went to the Forrest as hee was wont, for to gather Sticks and small wood for his living.

And as hee went in the Forrest, hee sawe a strange Lyon driving befoze him Asses that were laden with chaffer & merchandise. This Lyon droue forth the Asses befoze Guy, which dreadd him sore, least hee would haue deuoured him, notwithstanding when he beheld the Lion better, hee knew well that it was the same Lion that hee drew out of the Pit. This Lion left not Guy till all the Asses with the Marchandise were entered into his house, and than the Lyon did him obeysaunce and ranne to the wood.

This Guy obtained these sardels, and found great riches therein, wherefoze hee made to proclaime in diuers Churches, if any man had lost such goods, but there was none that challenged them.

And when Guy sawe this, hee toke the goods

Then saide the Emperour. O thou  
wretched creature, vnreasonable Beasts  
as the Lyon, the Ape, and the Serpent,  
rewarded him for his good deed, and thou  
that art a reasonable man hast almost  
beaten him to death that saued thee, and  
toke thee out of the pit, therefore for thy  
falschod and wickednesse I iudge thee to  
be hanged this day on the gallows, and  
all thy goods and lands I grant to Sir  
Guy, and also I ordaine that Sir Guy  
shall occupy thy place, & be my steward,  
and so it was done. When sir Guy was  
thus rewarded by the Emperour, and  
made steward, he was well beloued of  
every man, as long as he liued, and at  
the last ended his life with honour and  
god peace.

### The Morall.

This Emperour betokeneth the Fa-  
ther of Heauen, the poore man betoke-  
neth every man that cometh into this  
world, feeble and naked from his mo-  
thers

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thers wombe, and at the last is promoted to great riches and worldly honour, as the Psalmist saith. De stercore erigens pauperim. God lifteth vp the poore man out of the mire, and many such men know neither God, ne himselfe, but cause to make deepe pits, that is to say, backbitenesse and mallice they ordaine against simple men, in the which pit the Diuell causeth them oft to fall according to the Text in Ecclesiasticus: Foueam qui alteri facit ipse incidit in eam. That is to say. Who maketh a pit for an other man, himselfe falleth therein, which text was well proued by Haman, who caused to set vp a gallows for Mardocheus, but was hanged thereon himselfe. This Guy that went dayly to the forest with his Ass to gather wood, betokeneth euery iust and godly man, fearing God, in the Forest of this world, his Wood that hee gathered, betokeneth his faith & good works, which he carrieth vpon his Ass, humane indeuour, wherewith his soule may ioy and liue in the tabernacle of Heauen And as the Steward, the Lion, the Ape, and the Serpent that fell

It was not long after the Emperour had knowledge how sir Guy had a stone of such vertue, wherefore he sent for sir Guy, commanding him to come to him in all haste, and so he did. And when sir Guy was come to the Emperour, the Emperour said to him. My friend I have heard say that sometime thou wert in great pouertie, and now thou art made rich by the vertue of a little stone, therefore I pray thee that thou sell me that stone. Sir Guy answered and said, that may I not do, for so long as I have that stone, I am sure of three things, that is to say, of ioy without sorrow, plenty without want, and light without darknesse.

When the Emperour heard this, he had a greater desire to buy that stone then he had before, and said to him: Sir Guy of two things, thou must chuse one, that is, chuse whether thou wilt forsake this Empire and all thy kindred, or else sell me thy Stone. Then said sir Guy,

My Lord if it must needs be thus, be it at your will, nevertheless I shall tell you the perill of this Stone, if yee

¶.iiij.

pay

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pay not therefore as it is worth, without doubt it will come to me againe. Then said the Emperour, sothly I will giue thee sufficient, for thou shalt receiue of me therefore a thousand pound, and so it was done, sir Guy receiued the money and went home. On the morrow earlie he opened his cofer and found the Stone, and then he told to the Lady his Wife, how he had found the Stone of the Emperour as he deliuered it, and how he found it againe in his Cofer. Then said his wife good sir in all the hast ye can goe againe to the Emperour and take him the Stone, leaſt that he be displeased, and through mallice repute some deceit in vs.

Then went soth Sir Guy againe to the Emperour, and sayde to him. My Lord yester day I ſould you a Stone the which if it please you I would faine ſee. The Emperour went for the Stone to his Treasure, but found it not, wherefore hee was right ſorrowfull and came againe and told Sir Guy, how it was loſt. Then sayde Sir Guy, my Lord grieue you not, for I tolde you yester day

day that I might not sell it, but if I had the balew thereof, and yesterday I receiued a thousand pound of you therefore, and this day I found it in my Coffre againe, and therefore if I had not brought you the Stone againe, peradventure you would haue shewed mee your heauie countenance, and with that hee shewed forth the Stone, whereat the Emperour meruailed greatly and sayd. Sir Guy by the trouth that thou owest to mee, tell mee how thou camest by this Stone.

Then said sir Guy. By the faith that I owe to you, I shall tell you the very trouth as touching this Stone.

Our steward that is promoted by of naught, let make many deepe Pits in your Forrest, and it fortuned not long after, that hee fell downe into one of them himselfe, and might not arise againe for deepe nesse of the Pit, it fortuned also the same day that a Lyon, an Ape, and a Serpent fell into the Pit with him, at which time I was a very poore man, and toke great paines for my living, and as I walked into the Forrest with mine Ass

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to gather Wood, he cryed to mee that I should help him out of the pit, and save him from death, for there were in the pit with him three venemous beasts, that is to say, a Lion, an Ape, and a foule Serpent, and then he promised mee by his word to promote mee and all my kin to great riches. And when I heard that, I was glad, and let downe a long rope vnto him, supposing to haue drawen him vp, and then I haled by a Lion, and after that an Ape, and then a Serpent, and at the last your Steward.

The Lion gaue me ten Asses charged with marchandise, the Ape gaue mee as much Wood as mine Ass might beare, and the Serpent gaue me this stone that I haue sold you, but your Steward beat mee and wounded mee full sore for my god will, that I was borne home vpon mine Ass.

When the Emperour heard this, his heart was greatly moued against the Steward, wherefore he examined him of that false dede, but he was dumbe and would not speake, for so much that he could not denie his ingratitude.

Then

goods, and bought therewith house and land, and so was made rich. Nevertheless hee haunted the Forrest as hee did before. And after that as he walked by the Forrest to gather wood, he spied the Ape in the top of a Tree, the which brake bowes busily with her teeth and claws, and threw them downe, so that in short time Guy had laden his Ass. And when the Ape had so done, shee went her way, and Guy went home. And on the morrow Guy went to the Forrest againe, & as hee sate binding his sagots, he saw the Serpent that hee drew out of the Pit come toward him, bearing in her mouth a precious Stone of three colours, the which Stone the Serpent let fall at Guies feete, and when shee had thus done, shee kissed his feete and went her way. This Guy took up the Stone and marvelled greatly of what vertue it might be, wherefore hee arose up and went to a Jeweller named Peter, and said: Dære brother I pray thee tell mee the vertue of this precious Stone, and I shall reward thee well for thy labour.

M.ig.

When

## The History of

When this Jeweller had well beheld  
and understood the nature of the Stone,  
he said: Good friend if thou list to sell the  
Stone, I shal give thee an hundred marks.  
Then said Guy I will not sell my Stone  
till thou tell mee truly the vertues there  
of. Then said the Jeweller, without  
doubt this Stone hath three vertues, the  
first vertue is: that whosoever beareth  
this Stone upon him, shall have ioy with  
out sorrow: the second Vertue is, that  
he shall have plentie without want: the  
third vertue is, he shall have light with  
out darknesse. And it hath also another  
Vertue, that no man may sell it but for  
as much as it is worth, and if hee doe  
the contrary, the Stone returneth againe  
to the first owner.

When Guy heard this, hee was right  
ioyfull, and sayde to himselfe, in a good  
houre, I drew these Beastes out of the  
pit.

Not long after it befell that this Guy  
by the Vertue of this Stone was made  
passing rich, and bought great posses  
sions and linelode, wherefore within a  
while hee was made Knight.

fell into the Pit, right so when a sinfull man falleth into the Pit of sinne.

The Lyon of the stock of Iuda (that is Iesu Christ) descendeth with him as oftentimes as the sinner hath will to come to grace. Therefore saith the Psalmist. Cum ipso sum in tribulatione. That is to say, I am with him in tribulation, This Guy draweth vp the Lyon, that is to say, mans soule out of the Pit, by the Corde of Vertnes. Hæ drew vp the Ape also, that is to say, contrary will to reason, that hæ may obey to reason. For of all maner beasts the Ape is most like to man, right as among all the strengths of the Soule, discretion ought to bæ likened vnto reason, & to obey reason. Hæ drew vp also a Serpent, by the which is vnderstode Repentance, for two causes. For the Serpent beareth in his mouth venime, and in his talle a medicine. Right so Repentaunce beareth at the beginning bitternesse to the dwer, neuerthelesse it is full swæte and medicinable vnto the Soule at the end, and therefore every Iust man should draw to him the Serpent of repentance.

And

## The History of

And at the last he drew vp the Steward  
from the Pit of Sinne, according vnto  
Christs laying.

I am not come onely to call the righte-  
ous, but sinners to repentance.

Also it is written, that Seneca the Phi-  
losopher taught an Emperour many  
lawes and vertues of truth, & at the last  
like as this Steward did, so did this  
Emperour sought the death of his Mas-  
ter Seneca.

Also Christ gaue power to Indas to  
worke miracles, like as hee did to other  
Disciples, neuerthelesse hee betrayed him  
at the last.

Right so now a dayes hee many chyl-  
dren of Beliall which delighteth more to  
doe harme then good, in especiall to them  
that would instruct them perfectly both  
for the soule and body.

The Lyon gaue to the iust and god-  
ly poore man tenne Asses charged with  
Marchandise, that is to say, our Lord  
Jesus Christ giueth to euery righteous  
man tenne Commandements charged  
with vertues, by the which hee groweth  
to the riches of Heauen.

The

The Ape also, gathered him wood as off  
 as the iust man woꝝketh the frutes of  
 faith. For wood voluntarily is profitable  
 for two things, that is to say, to make  
 fire, and to build houses. Right so perfect  
 Charitie reioycceth God and the Angels  
 in beauen, according to the scripture say-  
 ing. Quia magis gaudium est Angelis, &c.  
 That is to say, More ioy is among An-  
 gels for one sinner doing Repentaunce,  
 &c. Charitie also raiseth the house of hea-  
 uen against the comming of the Soule.  
 The Serpent also gaue him a stone of  
 thre diuerse colours, the which besor-  
 keneth our Lord Iesu Christ, whom we  
 seeke by Repentaunce. Therefore saith  
 Saint Ierom in the second Table thus.  
 Post naufragium est penitendum. That  
 is to say. We should repent vs after  
 our shipwreck. That Christ is the stone,  
 may bee proued by himselfe saying.  
 Ego sum lapis viuus. That is to say, I  
 am a liuing stone Christ hath thre col-  
 ours, which be tokeneth the power of  
 the Father, the wisdom of the sonne,  
 and the humilitie of the holy Ghost.

There

## The History of

Therefore who so may get this stone  
shall haue the Empire of Heauen, ioy  
without sorrow, plentie without any  
want, and light without darknesse :  
Vnto the which bring vs our Lord  
Iesu Christ that dyed for all mankinde.  
Amen.

## The Argument.

By the natiuitie of Christ procedeth ioy-  
ful gladnesse to the world & saluation  
vnto mankinde. Yet is man vnthankful  
vnto God cōtrary to his promise made  
in baptisme: we are warned in al world-  
lie Tempests to cleaue to Christ by  
Faith and Hope, to contine in well  
doeing, and to impugne the malice of  
the Diuell : the Preachers of Gods  
word are sent of God to confound the  
Diuell by sound doctrine and good  
life : life and death is set beefore men,  
we ought then to choose that life that  
may be for our euerlasting comfort.

The

## The 32. History.

**I**n Rome dwelt some time a mightie Emperour named Anselme, which had wedded y<sup>e</sup> Kinges Daughter of Ierusalem, a sayre Lady and a gracious, in the sight of euery man, but shee was long time with the Emperour or she bare him any child, wherfore the Nobles of the empire were right sorrowfull, because their Lord had none Heire of his body begotten. Till at the last it befell that this Anselme walked after supper in an evening in his garden and bethought himselfe how he had none heire, & how the King of Ampluy warred on him continually, for so much as he had no sonne to make defiance in his absence, wherfore hee was right sorrowfull and went to his chamber & slept. And at the last him thought he saw a vision in his sleep, that the morning was moze clearer then it was wont to bee, & that the Moone was much moze pater on the one side, then on the other. And after hee saw a bird of two colours.

¶

and

## The History of

and by that bird stood two beasts, which  
that little Bird with their beate.

And after that came many moe Beasts,  
and bowed their Beastes toward the  
Bird, and went their way.

And then came there diuerse Birds, that  
sung so sweetely and pleasantly that the  
Emperour awaked. In the morning  
early this Anselme remembred his vi-  
sion and wondred much what it might  
signifie, wherefore he called to him his  
Philosophers, and also the states of his  
Empire, and tolde them his Dreame,  
charging them to tell him the significa-  
tion thereof vpon paine of death, & if they  
tolde him the true interpretation therof,  
he promised them great reward,

Then said they, Dære Lord tell vs  
your dreame, and we shall declare vnto  
you what it betokeneth.

Then the Emperour told them from  
the beginning to the ending, as it is a-  
foresaid. When the Philosophers heard  
this, with glad chere they answered &  
said. Lord, the dreame that you saw beto-  
keneth good, for the Empire shal be moze  
clearer then it is.

The

The Sonne that is more pale on the one  
side then on the other, betokeneth the  
Empresse, that hath lost part of her con-  
foure through the conception of a Sonne,  
that she hath conceived. The little Bird  
betokeneth the son that she shall beare.

The two beasts that feed this Bird  
betokeneth all the wise men & rich men  
of this Empire, which shall obey the  
Sonne. These other Beasts that bowed  
their Breasts to the Bird, betokeneth  
that many other Nations shall doe him  
homage. The Bird that sing so sweetly  
to this little Bird, betokeneth the Ro-  
manes, which shall reioyce and sing, be-  
cause of his birth. Lo, this is the very in-  
terpretation of your dreame.

When the Emperour heard this, hee  
was right ioyfull. Some after that the  
Empresse travailed in Child-birth and  
was delivered of a faire sonne, in whose  
birth was great and wonderfull ioye  
made among of most princely men.

When the King of Amphy heard  
this, hee thought in himselfe thus: Lo,  
I have warred against the Emperour  
against the King of Amphy all

## The Historie of

all the dayes of my life, and now he  
hath a Sonne the which will revenge all  
the wrongs y I haue done and wrought  
against his Father, when he commeth  
to full age, therefore it is better that I  
send to the Emperour and beseech him  
of trespase and peace, that his sonne may  
haue nothing against me when he com-  
meth to man-hood. When he had thus  
said to himselfe, he wrote to the Em-  
perour, beseeching him to haue Peace.  
When the Emperour saw that the king  
of Amphy wrote to him moze for feare  
then for loue, he wrote againe to him,  
that if he would find good and sufficient  
suertie to keepe the peace, and binde him-  
selfe all the dayes of his life to doe him  
seruice & homage, and to giue him yea-  
ly a certaine tribute, he would receyue  
him to peace.

When the King had read the tenour  
of the Emperours Letter, he called his  
counsell praying them to giue him coun-  
sayle how he might best doe as touching  
this matter. Then said they. It is good  
that ye obey the Emperours will and  
commandement in all things.

For in the first, hee desireth of you suer-  
tie for the Peace, and as to this wee an-  
swered thus. Wee have but a Daughter,  
and the Emperour but a Sonne, where-  
fore let a marriage be made betwene  
them, and that may be a perpetuall co-  
venant of Peace. And also hee asked  
homage and rent, which is good to ful-  
fill. And when the King sent his messen-  
gers to the Emperour, saying, that hee  
would fulfill his intent in all things, if it  
might please his highnes that his sonne  
and the Kings daughter might be mar-  
ried together. All this pleased well the  
Emperour, neuerthelesse hee sent againe,  
that if his daughter were a cleane Vir-  
gin from her Birth vnto that day, hee  
would consent to that marriage. Then  
was the King right glad, for his daugh-  
ter was a cleane Virgin.

Therefore when the letters of con-  
sent and compact were sealed, the king  
furnish a faire Ship, wherein hee might  
send his Daughter with many noble  
knights, Ladies, and great riches, vnto  
the Emperour, for to have his sonne in  
marriage.

P. 14.

And

## The History of

And when they were sayling in the sea toward Rome, a storme arose so extremly and so horribly, that the ship al to brast against a Rock of stone, and they were all drowned, save onely that yong Lady, which first her hope and hart so greatly on God, that shee was saved. And about thre of the clock, the tempest ceased, and the Lady danc forth over the Waves, in that broken Ship, which was cast up againe, but an huge Whale followed after, ready to deuoure both the Ship and her: wherefore this fayre young Lady when night came, shee smote fire with a stone, wherewith the ship was greatly lightened, and then the Whale durst not adventure toward the Ship, for feare of the light.

At the Cock crowing, this young Lady was so wery of the great tempest and trouble of the Sea, that she slept, and within a little while after the fire forcea sed, and with that came the Whale and deuoured this Virgin. And when shee wakened and found her selfe swallowed up in the Whales belly, shee smote fire and within a little while shee wounded

the Whale with a knife in many places,  
 & when the Whale felt himselfe wound-  
 ed, according to his nature began to  
 swim to land.

There was that time dwelling in that  
 country an Earle that was a noble man  
 named Pirris, the which for his recrea-  
 tion walked by the Sea shore, and as hee  
 was walking thus, hee saw whereas  
 the Whale was comming towards that  
 land, wherefore hee turned home againe,  
 gathered many strong men and women  
 and came thether againe, and fought  
 with the Whale, & wounded him very  
 sore, and as they smote, the Mayden that  
 was in his belly cried with an high voice  
 and said.

O gentle friends haue mercie & com-  
 passion on mee, for I am a kings daugh-  
 ter and a true Virgin from the houre of  
 my Birth vnto this day. When the  
 Earle heard this hee wondred greatly,  
 and opened the side of the Whale and  
 found the young Lady, and toke her  
 out. And when shee was thus deliuered,  
 shee told him forthwith whose daughter  
 shee was, and how shee had lost all her  
 gods

P. iij.

## The History of

gods in the Sea, & how she should haue  
bene married vnto the Emperours son.  
And when the Earle heard this he was  
right glad, wherefore he comforted her  
the more, and kept her still with him till  
she was well refreshed. And in the mean  
time he sent Messengers to the Empe-  
rour, letting him to wit how this Kings  
daughter was saved.

Then was the Emperour right glad  
of her safety & comming, and had great  
compassion on her saying: A, good May-  
den for the loue of my sonne thou hast  
suffered much woe, neuerthelesse if thou  
be worthy to be his Wife, soone shall I  
proue.

And when he had thus said, he let bring  
forth three vessels, the first was made  
of pure Golde well beset with precious  
Stones without, and within full of dead  
mens bones, and thereupon was ingra-  
uen this Verse. Who so chooseth mee  
shall finde that he deserueth.

The second vessel was made of fine  
Silver, filled with earth and Wormes,  
and the superscription was thus.

Who so chooseth mee shall finde that  
his

his nature desireth. The third vessel was made of Leade, full within of precious stones, and thereupon was insculpt this Verse. Who so chooseth mee shall finde that God hath disposed for him.

These three Vessels the Emperour shewed to the Mayden and sayd, Loe, here Daughter, these be noble vessels, if thou chouse one of these wherein is profit to thee and to other, then shalt thou haue my sonne. And thou chouse that wherein is no profit to thee nor to none other, sothly thou shalt not marry him.

When the Mayden saw this, she lift vp her hands to God and sayde. Thou Lord that knowest all things, graunt me grace this houre so to chouse, that I may receiue the Emperours sonne. And with that she beheld the first vessel of Gold which was ingrauen royally, and read this Superscription. Who so chooseth mee, &c. saying thus. Though this vessel be full precious and made of pure gold, neuerthelesse know not I what is within, therefore my deere Lord this vessel will I not chouse.

R. b.

And

## The History of

And then beheld shee the second vessel that was of pure Silver, and read the superscription. Who so chooseth me shall finde that his nature desireth. Thincking thus within her selfe, if I choose this vessel what is within it I know not, but well I wot there shall I finde that nature desireth, and my nature desireth the lust of the flesh, and therfore this vessel will I not choose.

When shee had seene these two vessels, & giuen an answer as touching them, shee beheld the third vessel of leade, and read the superscription. Who so chooseth mee shall finde that God hath disposed. Thincking within her selfe this vessel is not passing rich, ne thoroughly precious, neuerthelesse the superscriptiō saith, who so chooseth mee, shall finde that God hath disposed, and without doubt God neuer disposeth any harme, therfore as now I will chose this vessel, by the leaue of God.

When the Emperour saw this hee said, O good Mayden open thy vessel, for it is full of pretious Stones, and see if thou

thou hast well chosen or no. And when this young Lady had opened it, shee found it full of fine gold and precious stones, like as the Emperour had foretold her before.

And then said the Emperour. O my déere daughter, because thou hast wisely chosen, therefore shalt thou marry my sonne. And when hee had so said, he ordained a marriage, and married them together with great solemnitie & much honour, and so continued to their lines end.

### The Morall.

This Emperour betokeneth the Father of Heauen, the which was long time without a naturall Sonne, therefore many men were in danger of perishing in Hell.

The Emperesse conceived when the Angell Gabriell sayde. Hoe, thou shalt conceive and beate a Childe. And then the firmament began to clére when this little Childe lightened the World with his

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his birth. The Moone began to waxe pale, when the face of the Virgin Mary, was over-shadowed by Vertue of the grace of the holy Ghost, and not onely her face was thus shadowed, but also her body, for she was conceived with childe as an other woman, wherefore Ioseph would haue forsaken her priuie & gone away. The little Bird that came from the one side of the Moone, betokeneth our Lord Iesu Christ, which at mid-night was borne of the Virgin Mary, wrapped in clothes, and laid in an Ore stall. The two beasts betokeneth the Ore and the Ass that Ioseph brought with him, which honoured him in his Birth. These other Beasts that came from farre, betokeneth the shepherds in y<sup>e</sup> field, to whom the Angell said thus. Ecce nuncio vobis gaudium magnum. Doe I shew to you great ioy.

The Birds that sung so sweetlie, betokeneth the Angels of Heauen, which sung at his Birth, this ioyfull song, Gloria in excelsis. Joy to God aboue, and pceace to men on earth.

The

The King of Amphy, which held war  
against the Emperour, betokeneth all  
mankinde, that was contrary to God,  
as long as hee was in the diuels power.  
But immediately when our Lord Je-  
su Christ was borne, hee bowed himselfe  
to God and besought him of peace when  
he receiued his baptisme, for at our bap-  
tising we promised to draw onely to god,  
and forsake the diuell and all his pomps.  
The King gaue his daughter in mar-  
riage to the Emperours Sonne. Right  
so each of vs ought to giue his soule in  
marriage to Gods sonne, for hee is al-  
wayes ready to receaue our soule, as his  
spouse according to the Scripture, saying  
thus. Desponsabo teipsum mihi. I will  
marry thee vnto me. But our soule may  
come to the Pallace of Heauen, her bee-  
houeth to saile by the Sea of this world  
in the Shippe of god Life, but often-  
times there ariseth a Tempest in the  
Sea, that is to say, trouble of this  
World, the temptation of the Flesh,  
and the suggestion of the Diuell, aris-  
eth sodainely and drowneth the vertues  
that the Soule receiveth in Baptisme,  
neuer.

## The History of

nevertheless yet falleth she not out of the  
Ship of Charitie, but keepeth her selfe  
surely therein by Faith and Hope.

For as the Apostle saith. *Spe salui facti  
sumus. By hope we be saved.*

For it is impossible to be saved without  
Hope or Faith. The great Whale that  
followed the Maiden betokeneth the di-  
uell, which by night and by day lyeth  
in waight to overcome the Soule by sin;  
therefore doe we as the Maiden did,  
smite wee the knife of Charitie and Love, out  
of the stone, that is Christ, according to  
this saying: *Ego sum lapis. I am a stone.*  
And certainly the Diuell shall have no  
power to griene vs.

Many men began well, as did the  
Maiden, but at the last they be weary of  
their good works, and so sleep they in sin.  
And anon when the Diuell perceiveth  
this, hee deuoureth the dinner in his evil  
thoughts, delights, consent and worke.  
Wherefore if any of vs seele our selues in  
such slig manner the power of the Diuell,  
let him doe as the Maiden did, smite  
the Diuell with the knife of bitter repen-  
tance

faunce, then kindle the fire of Charitie,  
and without doubt hee shall call thee on  
the land of good life.

The Earle that came with his ser-  
vants to slay the Whale, betokeneth a  
vilerdet Preacher, which dwelleth beside  
the sea, that is to say, beside the world,  
not in the world, that is to say, not draw-  
ing to worldly delectation, but ever is  
naby with good words of holy scrip-  
ture, to kill the diuell and to destroy his  
power. Wee must all cry with an high  
voice as did this mayden, knowledging  
our sinnes, and then shall wee be deliuer-  
ed from the Diuell, and nourished with  
vertuous exercise.

The Emperour sheweth this maide  
the vessels, that is to say, Wee putte  
before man life and death, good and evil,  
whiche of these that hee chooseth, hee shall  
staine. Therefore saith Salomon: Ante  
hominem mors & vita. Death and lyfe  
set before man, chuse which him liketh.  
At yet man is uncertayne whether  
he be worthy to chuse Lyfe before  
death.

## The History of

By the first vessell of gold full of dead mens bones, wee shall vnderstand some worldly men, both mightie men & rich, which outwardly shine as gold, in Riches and Pompes of the World. Nevertheless, within they be full of dead mens bones, that is to say, the workes that they haue wrought in this World, haue dead in the sight of God, through deadly sinne. Therefore if any man choose such a life, hee shall haue that he deserveth, that is to say, Hell. And such men be like Tombes that be white and royally painted and arrayed without, and covered with cloth of golde and silke, but within there is nothing but dry bones. By the second vessell of silver we ought to vnderstand some Iustices & wise men of this world which shine in faire speach but within they be full of Wormes at Earth; that is to say, their fayre speach shall anntie them no more at the day Judgement, then the Wormes of Earth, and peradventure lesse, for they shall they suffer everlasting paine, if they dye in deadly sinne.

By the thirde bestell of lead full of golde  
and precious stones, we ought to vnder-  
stand a simple life and a poore, which the  
chosen soules chose, that they may bee  
married to our blessed Lord Iesu Christ  
by humilitie & obeysaunce, and such men  
beare with them precious stones, that is  
to say, Faith and her fruitfull workes,  
pleasing to God : by the which at the  
Judgement day, they bee espoused to our  
Lord Iesu Christ, and obtaine the heri-  
tage of heauen, vnto the which bring vs  
our saviour Iesu Christ that dyed on the  
Crosse. Amen.

### The Argument.

Man by Baptisme promised to liue in  
the feare of God, and forsake the diuell.  
Christ sorroweth for our sins, he requi-  
reth dutiful seruice of vs at sixe seuerall  
ages, but we are alwaies vnredy for him,  
yet the mercy of God is so fauourable  
towards vs, that he spareth vs euen til the  
last Age of man, vouchsafing if then

## The History of

we repent vs & call for grace, beleeuing in his mercies, he will receiue vs into the throne of his heauenly grace, &c.

## The 33. History.

**S**ome time in Rome there dwelt a mightie Emperour named Calopoda, which tooke a faire Lady to his wife, they were not long together but that this Empreſſe conceived and bare him a ſonne, a goodly childe and a faire. When he was of age, he was ſet to ſchole. And when hee came to twentieth yeres of age, hee deſired his fathers heritage, ſaying: Dære Father, yee are an old man & may not gouerne your Empire, therefore if it pleaſe you to giue it mee, it ſhal bee to your profit. Then answered the Emperour and ſaid: Dære Sonne, I dread mee ſore, that when the Empire is in thy power, thou wilt not fulfill my will ne my deſire.

Then answered the Empreſſe, (for ſo much as ſhee loved her ſonne better than her huſband) and ſaid: My Lord, quod

hee that may not bee, for thou hast but one sonne, therefore as I beleue hee will fulfill thine intent in all things, this Empire may help him well, and therefore it is best to graunt him the Empire. Then aunswared the Emperour and said, I will first haue of him a letter obligatory, that when so euer hee doth any thing against my will, that then I will depose from him the Empire without any contradiction.

The Sonne graunted this, and did make the obligation, and sealed it. And when this was done, this young Emperour waxed so proude, that hee feared neither God nor man, & did very much harme. But euer his father suffered it patiently, for he would not bee corrected by no man. Till at the last there fell a great dearth in the Empire, so that many men dyed for want of feed.

This olde Emperour was all alone himselfe and began to haue neede, wherefore hee went to his sonne for to haue some maintenance, which his son graunted and suffered for a time.

D.ij.

But

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But within short time his father began  
to waxe sicke, wherefore hee called his  
sonne and prayed to him to giue him a  
draught of must. His Sonne answered  
and saide. That will I not doe, for my  
must is not good for your complexion.

Then said the Emperour, I pray the  
Sonne giue mee a draught of thy wine.  
His Sonne answered and said, that he  
should haue none, for my wine is not  
yet fined, and if I touch it, it will trouble,  
& therefore I will not breach it till it be  
clere and fined. Then sayde his father  
Giue mee some of the third tonne. That  
will not I doe, quod hee, for that wine  
is not good for a sicke man. Then his fa-  
ther prayed him hartely for a draught of  
the fourth Tonne. Then answered he  
and sayd, thereof get yee none, for it is  
feeble and without any sustentation, and  
such wine is not good for you, for it is  
not comfortable.

Then said his father, now good sonne  
giue me then of the fift tonne. That will  
I not quod hee, for that Tonne is full of  
lees and dregges, and such is not for mee

no: scarcely for Hogges. When his father saw he might get nothing of him, and after was as whole as ever he was, then went he to the King of Ierusalem, and made his complaint of his son, and shewed him the letter obligatorie which his sonne had made, wherefore his Father might put him out of the Empire, without any gaineraying. When the King heard this, he called the Emperors come to answere his father. And when he came he could not answere to his father with no reason, wherefore the King put him out of his Empire, and exiled his father therein againe, and so he continued all the dayes of his life.

### The Morall.

This Emperour beokeneth our Lord Iesu Christ, according to that saying. Is not he thy father that hath brought thee vp? he hath made thee? &c. Deu. 32. verse. 6. The Sonne beokeneth man to whom he gaue all the Empire of this world, according to the Scripture.

O. iij.

Coelum

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Coelum coeli domino, &c. that is to say, Heauen hee hath given our Lord, and earth to man. Mankinde made an obligation vnto our Lord Iesu Christ when hee receiued the sacrament of Baptisme, where hee promised him surely to serue him truely, and to forsake the Diuell and all his pomps and vaine glory.

This Emperour began to waere soon on a day, that is to say, our Lord Iesu Christ is troubled as oftentimes as christian man sinneth and breaketh his commandments, wherefore hee thinketh greatly the help of our Soule, and then he asked a draught of the first tonne that is to say, hee asked of man his first age of his childehood to bee spent in his service, but incontinent the wicked childe answereth and saith. I may not doe so for my childehood is muſtie, that is to say, it is so tender and so young, that it may not attempt so soone to serue God which is manifestly against the truth for the childe of one day is not without sinne. For Saint Gregory in his Dialogues saith, the children of v. yeres age drive out spirits from the holome

of their fathers. And when God seeth that he may not haue of the must of his childhood, then desireth hee the wine of the second tonne. Then answered the wicked youth and saith, that his wine is not apt to serue God.

And when God may not haue of the second tonne, then asked hee of the third tonne, that is to say, of the third Tonne of his youth. Then answered the wicked yong man & saith, the wine is strong and mightie, and therefore his youth ought to bee spent about manly deedes in the world, and not in good life, which should make him feeble and weake.

When God seeth that hee may not haue of this tonne, then asked he of the fourth tonne.

And then answered the wicked man in his manhood and saith, that aged men are feeble and may not fast, ne doe any hard repentance, and if hee did, hee should bee cause of his owne death.

Then asked our Lord of the fift tun, that is to say, of his old age when he stoupeth and may not goe without a staffe.

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But

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But the wicked old man excuseth himselfe and saith, that his Wine is feeble to giue such a feeble man, soz if he should fast one day, it were time on the morrow to make his graue.

And when our Lord seeth that hee may not haue of the fift tonne, then asketh hee of the sirt tonne, that is to say, when a man is blinde and may not goe to sin no more, yet desireth hee of such a man Dyrinck, that is to say, help of his soule.

But the wretched man lying in dispaire saith. Alas, alas, to mee, because I serued not almighty God my maker and Redemer, here in times past while I was in youth & in prosperitie, but now there is nothing left but onely the leas and the Dregs of all wretchednesse, therefore what shall it auaille me now to turne toward God. But soz such men tooe should lament.

Nevertheless God is mercifull, that though hee might haue no service of man in all his time, yet is hee content to haue the leas of his Tonne, that is to say, his good will, though hee may not serue him otherwise, and so shall his good will

will stand him in steepe of penitent life. For in what houre the sinner doth repent him, hee shall bee saued, as Ezechiell witnesseth, but there bee many that will giue no wine, ne no other thing to him, wherefore God shall complaine vnto the King of Ierusalem, that is to say, to his Godhead at the iudgement day, and then as hee is God and man, shall hee giue a sentence definitiue against such men, saying, Esuri & non dedistis, &c. I haue hungred, and ye gaue mee no meat, I haue thirsted, & ye gaue mee no drinck. Nos, thus shall hee rehearse to thee the fruits of thy Faith.

And when this is done then shall such men bee put to euermourning paine, and the iust men into euermourning blisse, wher they shall haue ioy without ende. Vnto the which bring vs our Lord Iesu Christ, Amen,

### The Argument,

Man being captiued by Sathan, the world refuseth to doe for him, till the Godhead of the heauenly Father bearing

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ring an earnest affection vnto him, did espouse him and imbrace him within the bosome of inward and intire loue, aduenturing what he might to set mankinde at libertie, yet grudgeth the world that wee should alway serue our God and forsake the world, therefore to eschew all such malignity, wee are taught in this Historie.

### The 34. History.

**I**n Rome dwelt sometime a mighty Emperour named Antonie, vnder whose raigne the Rowers of the Sea had taken Prisoner a mightie mans son of another Region, and brought him to the Emperours Prison, being bound. When this young man was thus in prison, hee incontinent wrote to his Father for his ransome, but his father would no ransome pay, ne none other thing send to comfort him.

This when his sonne heard hee wept sore, and might not be comforted for the unkindnesse of his father.

This Emperour had a faire daughter  
which

which visited every day the prisoner, and comforted him as much as she might. To whom the prisoner answered and said. How shall I be merry, or how may I joy, thus for to lie fast bound in prison from the sight of men, and notwithstanding this it grieveth me more that my father will not pay my ransom.

When the Mayden heard this, she was moved with pitte and said. Dære friend I am sorry for thee, neverthelesse if thou wilt graunt me one thing, I shall deliver thee from thy anguish and paine. What thing is that good hee, That thou wilt take me for thy wife. Then said the Prisoner, I promise you surely to fulfill your intent and desire, and for the more assurance I plight you my trowth.

When hee had so done, shortly after the Damsel delivered him out of prison, and fled away with him home to his fathers house. When the Father saw his sonne and the Mayden together hee asked the cause why hee brought the Maiden with him.

Then said his sonne. Sir this Dam-  
sell

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sell deliuered me out of prison, and therefore shee shall bee my Wife. Then said his Father, I will not consent that shee shall bee thy Wife, for two reasonable causes, which I shall shortly shew thee.

The first is this, it is not vnknownen to thee that the Emperour her Father might haue had for thy deliuerance great plentie of riches, and so; as much as shee was vntrue to her owne Father and true to thee, it seemeth well that thou shouldst not trust long to her, for who is false to her owne Father, by reason should bee very false and vntrue to another man. The second reason is this.

The cause why shee deliuered thee out of prison, was neither for pittie nor for loue, but for carnall lust that shee had to thee. For at thy deliuerance, shee made euenant with thee to bee thy Wife, and had of thee thy troth, & hath accompanied with thee, therefore son (saith hee) it is no reason that shee should bee thy wife. The maiden answered to this question & said.

As for the first reason that thou laiest against me that I should bee vntrue to

my

my Father, that is false: for my father hath plenty of riches, and thy Sonne is but poore, and therefore I holpe him for pittie, and for none other cause: and notwithstanding thou that art his father would not pay his ransome that he might be deliuered out of prison.

Loe for this cause I haue deliuered him, therefore I am kinder to him then thou that art his owne father, and he is more beholding to me than to thee.

Unto the other reason, whereas thou sayest that I deliuered him because of carnall lust. I answered and say plainly that it is not trouth.

For all manner of carnall lout is caused of strength or else of beantie, but thy Son is not strong, for his imprisonment hath done away his strength.

He is not faire, for by the paine that he hath had in prison he is brought low and vnlusty to fight, and therefore pittie onely moueth me to deliuer him and not carnall lust.

Then said the sonne vnto the Father. Dere Father for as much as I was in perill of death, and wrote vnto thee that thou

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thou wouldest pay my ransome that I might bee deliuered, and thou wouldest not help mee, but this damfelle of her gentlenesse & for pittie hath saued mee from death, and deliuered mee out of Prison, & therefore swthly shee shall bee my wife, so forthwith he married her with great honour, and with her ended his life.

## The Morall.

Deere friends this Emperour be- tokeneth the Father of Heauen. The young man which was taken with the Pirats of the Sea, betokeneth all mankinde which was taken with the Diuell by the Sinne of our foresather Adam, and was cast into the prison of hell with great sorrow & paine. His father would not ransome him, that is to say, the world would doe nothing for him.

This faire daughter betokeneth the Godhead which came downe from heauen and tooke manhode of the Virgin Mary, and so made a ghostly marriage betwæne him and man. And vpon this condition he deliuered mankinde out of the

the prison of hell, when he came from Heauen and forsooke his fellowship of Angels for to dwell with vs in this wretched vale of teares. But the Father that be tokeneth the world, grudged ever against him, and would not suffer that the soule of man should become the spouse of Iesu Christ, but that she should alway serue him, and should forsake our Lord.

Therefore if we follow the world and his vanities, certainly wee shall fall into the Snare of the Diuell. From the which defend vs our blessed Sauour Iesu Christ. Amen.

### The Argument.

¶ It is the ordinance of God that no man shall labour for worldly promotion by couetousnesse and falsehood. Man for his first transgression should haue beene adiudged to perpetuall torment in hell, had not the sonne of God voluntarilie offered himselfe to the death, to saue mankind & destroy sathan his enemy, so that thereby he might place him in  
the

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the habitacle of heauenly ioyes euer-  
lasting.

The 35. History.

**S**ome time in Rome there dwelt a  
noble Emperour of great liuelibood  
named Alexander, the which about all  
vertues loued the Vertue of Bountie,  
wherefore he ordained a law for great  
curiositie, that no man vnder paine of  
death should turne a p[la]ice in his dish,  
at his meat, but onely eate the white side  
and not the black, & if any man would at-  
tempt to doe the contrary, he should die  
without remedie, but as he died he should  
aske three requests of the Emperour  
what him list (except his life) which  
should be graunted him.

It befell after on a day that there  
came an Earle and his sonne of a strange  
country, to speake with the Emperour.  
And when the Earle was set at meate,  
he was serued with a p[la]ice, and he  
which was hungry and had an appetite  
to his meat, after he had eaten the white  
side, he turned the blacke side, and he  
gav

gan to eate thereof, wherefore straight way hee was accused to the Emperour, because he had offended against the law.

Then saide the Emperour: Let him dye according to the Law without any delay. When the Charles Sonne heard that his father should dye, immediatelle hee fell downe on both his knees befoze the Emperour and said. O my reuerend Lord, for his loue that dyed vpon the crosse, let mee dye for my father.

Then said the Emperour It pleaseth mee well that one dye for the offence of the law.

Then said the Charles sonne, sith it is so that I shall dye, I aske the benefits of the Law, that is to say, that I may haue three petitions graunted or I dye. The Emperour answered and sayde, aske what thou wilt there shall no man say thee nay.

Then said this young Knight, My Lord ye haue but one daughter, the which I desire of your highnesse that she may lye with mee a night or I dye. The Emperour graunted, though it were against his will, in fulfilling of his law.

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Nevertheless this knight deflowered her not as that night. Therefore pleased he greatly the Emperour. The second petition is this, I aske all thy treasure. And immediately the Emperour granted, because hee would not bee called a breaker of the law.

And when the Charles sonne had received the Emperours treasure, hee imparted it both to poore and rich, by meanes whereof hee obtained their good wills.

My third petition is this, I aske my Lord, that all the eyes may be put out incontinent that saw my Father eating of the blacke place. Therefore the Emperour, let make inquisition immediately who it was that saw the Charles turne the blacke side of the place. And they that saw him turne the place bethought them & said within themselves. If wee know ledge that we saw him do this trespassse, then shall our eyes be put out, and therefore is it better that we hold vs still.

And so ther was none found that would accuse him. When the Charles sonne saw this, he said to the Emperour. My Lord quod hee, yee see, that there is no man accuseth

caseth my father, therefore giue ye rightfull iudgement. Then sayd the Emperour, soz as much as no man will acknowledge that they saw him turne the Blaice, therefore I will not that thy father shall dye.

Loe, thus the sonne saued his fathers life, and after the deccase of the Emperour married his daughter.

### The Morall.

Dere friends, this Emperour betokeneth the Father of Heauen, which ordained a Lawe, that no man should tourne the blacke side of a Blaice, that is to say, there should no man labour soz riches oz promotion by couetousnesse and falsehoo.

The Earle that came to the Emperour, betokeneth Adam our fore-father, which came out of the land of Eden, and tourned vp the black side of the Blayce when hee eate of the Apple wherefore he should haue bene condemned to everlasting death.

But his Sonne that betokeneth our

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Lord

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Lord Iesa Christ : For hee tooke flesh of Adam, and preferred himselfe voluntarily to dye for him. The Father of Heauen graunted that he should goe downe to dye for mankinde.

Nevertheless or hee dyed he asked three petitions of his Father of heauen. The first was this, that hee might haue by him his daughter which betokeneth the Soule of man and bring her with him into the bosome of Heauen, according to the words of Osce, saying.

Desponsabo eam mihi That is to say, I shall wed her to my wife.

The second petition was this, all the Emperours treasure, which betokeneth the treasure of heauen, according to this scripture : Sicut disposuit mihi Pater.

That is to say, like as the Father hath disposed for mee, so I dispose for you.

The third petition was this, that all their eies should be put out, that is to say, that the Diuell and all false witnesses which accuse vs true men, might be put from the light of heavenly grace.

And thus saved hee mankinde and led him vp with him vnto the Pallace of Heauen

Heauen: vnto the which Pallace bring  
vs our Lord Iesus. Amen.

### The Argument.

The Father of heauen of his meere grace  
promoted some poore men, raising  
them from the dust to sit amongst  
Princes, but they extolling themselues  
without regard of Gods goodnesse,  
they are made abiects vnto him, the  
Diuell worketh deceit in his mem-  
bers, against the Godly. Christ came  
downe from heauen to minister the  
water of eternall life vnto man, and by  
his death and passion to reuiue our  
soule (which before were dead) vnto  
the firme state of eternall felicitie.

### The 36. History.

III

**I**n Rome there dwelt sometime  
a mightie Emperour named Le-  
onicious, which on a day rode to  
a Forrest to disport him, where

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as

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as hee met sodainly with a poore man to whom he said thus. Friend whence comest thou, and who art thou.

My Lord quod he, I come from the next Cittie, and your man I am. Then said the Emperour, thou seemest poore, therefore if thou wilt be good and true, I shall promote thee to great riches and honour.

Then answered the poore man and said. My Lord, I promise you faithfully to be true to you so long as I live. The Emperour anon made him knight and gaue him great riches. When hee was thus promoted, hee waxed so proud that hee thought himselfe more able to be an Emperour than his Lord, wherefore he made suggestion to diuers Lords of that Empire that hee might blarpe, and take vpon him through strength of them to be Emperour. When the Emperour heard this, anon hee exiled him and all those that were consenting to him, so that they liued abiects in great wretchednesse and sorow, and then the Emperour ordained other men in their steede, and gaue them all the possessions of the traitors.

And

And when the banished men heard that  
strangers had taken possession of their  
lands and goods, anon they conspired  
against them, and through treason re-  
quested them to a banquet.

And they as innocents thinking vpon  
no such treason, came at the day assign-  
ed and were serued with fine messes  
which were poysoned, wherefore as ma-  
ny as tasted of those dishes dyed incon-  
tinent.

When the Emperour heard this, he  
was greatly moued, and assembled his  
counsell, to wit what was best to be done  
of this treason and of their death. Then  
said the Emperours sonne. My Lord I  
am your sonne, and yee bee my Father,  
and therefore I shall giue you good coun-  
sell and profitable to all men.

Not far hence is a little nation wherein  
dwelleth a faire Mayden and a graci-  
ous in the sight of euery man, which  
had an Orchard wherein is a Well, the  
water thereof hath such vertue, that if  
it bee cast vpon a dead man, straight way  
hee shall liue againe and recouer his life.  
Therefore my Lord I shall descend

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vnto

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unto that nation and seeke that Water  
whereby they that were slaine at the  
Banquet might bee restored againe to  
life. And when the Emperour heard  
this, hee was greatly reioyced and said.  
Sonne thy counsell is good.

And straight way the Emperours  
sonne went into the said nation, and fell  
in conceit with the Mayden, in so much  
that hee entred into the garden and as-  
sayed to tast the water of the Well. And  
when hee had so done, he made five deepe  
frenches in the ground, in the which the  
water ranne till it came where the dead  
man lay buried, thereupon when the  
water touched them, they arose from  
death to life.

Then the Emperours sonne led them  
unto his father: And when the Empe-  
rour saw this, hee was right ioyfull,  
wherefoze hee crowned his sonne with a  
Laurell crowne, in token of victorie, and  
so ended his life in rest and peace.

The

## The Morall.

**T**his Emperour betokeneth the Father of Heauen. The poore man, that was promoted, betokeneth Lucifer, the which was exalted of nought, and enthroned in the Empire of Heauen with so great ioy and clearenesse, that him seemed thzough his Pride, hee would bee like vnto almightie God. And not onely like him, but more then almightie God, wherefore the Father of Heauen exiled him and all them that consented vnto him, to Hell: And in their place man was exalted to great ioy and honour.

The diuell seeing this, enuied him that man should come to such glozie and honour, and bad Adam and Eue to a banquet when they eate of the Apple against Gods commaundement, and counsailed them thus, saying. In what houre yee eate of the Apple yee shall be like Gods. And at this cursed banquet they were serued with v. messes that were poysoned, that is to say, their v. wits were

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accoꝝded in eating of the Apple, whereof  
man was infected and dyed. This hea-  
ring the Emperours sonne Chꝛist Iesus  
moued with mercie, came downe from  
Heauen into this world, and acquainted  
him so well with the blessed Virgin Ma-  
rie that he found in her the Well of man-  
hooꝝde, and conioyned it to the Godhead,  
according to the scripture. I am the Well  
of life, who drinketh of it shall not thirst.  
After that he suffered to be made fūe  
trenches in the ground, that is to say,  
fūe wounds in his body, of the which  
ran both blood & water, wherby all man-  
kinde was raised from death to life, and  
led them by into the Pallace of Hea-  
uen. Unto the which bring vs our bless-  
ed Saviour Iesu Chꝛist. Amen.

## The Arguments.

The father of heauē extendeth his good-  
nesse diuers waies towards fraile man,  
yet he taketh contrary waies, liueth in  
spirituall fornication, for the which  
being exiled from the state of felicitie,  
hee is compelled to leade a miserable  
and

and painefull life, But being reconciled  
by the death of his Sauour, he posses-  
seth the heritage of heauenly felicitie.

## The 37. History.

Sometime in Rome there raigned a  
mightie Emperour named Dunstans;  
in whose Empire there dwelt a gentle  
Knight that had two Sonnes. One of  
his sonnes matched himselfe against his  
Fathers will with a common harlot.

The Knight hearing this, exiled his son  
from him. And when he was thus exiled,  
he begot of this woman a sonne.

And some after that hee waxed sicke and  
in penury, wherefore hee sent messengers  
to his father, beseeching him of his mer-  
cie. This hearing his father, he toke com-  
passion & ruth on him, wherefore he was  
reconciled.

And when hee was thus brought a-  
gaine to his Fathers grace, hee gave his  
Childe which hee had gotten befoze on  
this common woman, to his father. And  
he full kindly receined him as his sonne,  
and nourished him.

When

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When his other sonne heard this, hee  
said to his father: father quod hee, it see-  
meth to me that thou art out of thy right  
minde, which I will proue by good rea-  
son. For hee is out of his right minde,  
that receiveth a false Heyze and nourish-  
eth him, whose Father hath endomage  
and grieve by him before. For my Bro-  
ther which begat this Childe hath done  
thee great injury when hee married the  
common Woman, against thy will and  
commandement, therefore mee seemeth  
that thou art out of thy right minde.

Then answered the Father and said.  
Because thy Brother is reconciled thou  
art envious to mee, and also unkinde to  
thy owne Brother, willing to put him  
from my fellowship for evermore, there-  
fore soothly no unkinde man shall have  
mine heritage except he be reconciled.

But yet thou never reconciledst to  
him of his unkindenesse, for thou might-  
est have reconciled him, but thou would-  
est not, therefore of mine heritage get-  
test thou no part.

The

## The Morall.

The Father of the two Brethren be-  
tokeneth the Father of heauen. And his  
two Sonnes betokeneth the nature of  
Angels and the nature of man.

For man was married to a common  
woman or Harlot when hee ate of the  
Apple against the Commaundement of  
God, wherefore he was exiled by the fa-  
ther of Heauen, and put from the ioyes  
of Paradise.

The sonne of the common woman beto-  
keneth mankinde. This Knights sonne,  
that is to say, Adam, lined in great mi-  
sery, for after his sinne he was put from  
ioy into this wretched valley of teares  
and weeping, according to this Scrip-  
ture, In sudore vultus &c. In the sweat  
of thy brow thou shalt eate thy bread.

But after by the passion of Christ hee  
was reconciled. But the other Sonne  
that betokeneth the Diuel was ever vn-  
kinde, and grudged dayly against our re-  
consiling

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consoling, saying that by reason of our sin  
we ought not to come vnto the heritage  
of heauen. Vnto the which bring vs our  
Lord Iesu Christ. Amen.

### The Argument.

We ought in euery vocation and calling,  
to behaue our selues iustly, & to vse the  
poore man with equitie, wee must not  
iniurie the rich men. The mightie men  
are to be honoured, and not defrauded  
of their dignity & estate, being men of  
sincere life: they that did contrary to  
the meaning of dutifull behoofe here-  
in, are worthy of euerlasting death.

### The 38 History.

Some time there dwelt in Rome a  
mightie Emperour named Donatus,  
which did make thre Images, of the  
which one helde out his hand straight  
vnto the people, and had on his finger  
a ring of gold.

The

The second Image had a beard of gold. And the third had a Mantle of Purple, commanding vpon paine of death, that no man should take away off these Images the ring, the beard, nor the mantle. It befell afterward vpon a tyme, that one Dionise a tirant, came into y<sup>e</sup> Temple and toke away the ring from y<sup>e</sup> first Image, the beard from the second, and the Mantle from the third. And when hee had thus done, he was forthwith accused vnto the Emperour and brought before him, and strictly examined of that trespassse, why hee dispoyled the Images against the Emperours commandement. Then answered Dionise and said, as followeth.

My reverend Lord it is lawfull to answer for mee: When I entred into the Temple, the first Image held forth his hand straight to mee, as who would say, I giue thee this ring, and therfore I toke the King as the guyft of the Image, being loth to refuse so gentle an offer.

And when I saw the second Image having a beard, I thought thus within my selfe.

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I knew sometime the Father of this Image which had no beard, and now his sonne hath a beard, which is against reason, the Sonne to have a beard and the Father none, and therefore I toke from him his beard, that hee should bee like his Father.

After that when I saw the third Image clothed in a mantell of Golde, I thought that a Mantell of Golde was not behoveable to him in winter, for gold is naturally cold, which might bee cause of his death, and therefore I toke it from him because it was too cold in Winter, & too hot in summer. When Dionise had excused him by these reasons, the Emperour answered and said: Thou hast answered wickedly for thy selfe, what should cause thee rather then any other man, to dispoyle these Images, for as much as I commanded that no man should take any thing away from them, and thine owne mouth hath condemned thee. Anon the Emperour called to him one of his squires, and charged him to smite off his head, and so it was done.

The

## The Morall

This Emperour betokeneth Almightye God the Father of Heauen. The three Images betokeneth the poore men, the rich men, and the mightie men, of this world. The Tyrant Dionise, betokeneth all officers in every estate lewdely behauing themselves, which take away from poore men the King of their fingers, and say thus, I may take that is giuen mee. But when the poore man hath ought to doe, hee must needs put forth his hand to giue whether hee would or no, if hee shall speede.

They take also the Beard from the rich man and say thus. This man is richer then his father was, therfore take we his liuelode from him, and make him like his foyefather.

They take also the mantell of Gold from the mightie men, when they see any man of honour and of good lining, willing to correct such misdoers, then say they, this man is too cold, for hee enclyneth nothing to our opinions, and also hee is too hot in power & in working

Q.                      against

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against vs, therefore goe I doe and take  
from him the mantle of might, and so  
they accise him and put him out of his  
office. But certaine, all such men stand in  
perill of euermoring Death. From the  
whitch I am vs hee that shed his precious  
blood for vs.

**The Argument** sayes more  
at last what we shall see, and what we shall  
be brought to nourish Christ in his hart  
by faith and fruits of good life. There-  
fore ward of such as haue care vpon y<sup>e</sup> con-  
seruation of Christ and his institutions,  
if we must watch least we fall into temp-  
tation, these things considered, we shall  
see then by Gods gracious good provi-  
dence, attain vnto the reward of his  
heauenly and euermoring blisse.

**The 39. Historie.**

**T**here dwelt some time in Rome  
a mighty Emperour named Emi-  
lius, who had a fayre yong Lady  
to his wife, vpon whom hee had begot-  
ten

The 39. Historie  
 of the Emperour  
 Emilius and his  
 wife and children  
 and how they  
 were brought  
 to the reward  
 of his heauenly  
 and euermoring  
 blisse.

The 39. Historie

ten a faire sonne. When the States of the Empire heard this, they came vnto the Emperour and besought him to haue the keeping of his sonne.

Immediately the Emperour sent a Herald throughout the Citie, proclaiming that in whose house were first found fire and water, the good man of the house should haue his Sonne in keeping, and to nourish. And then the Emperour made a proclamation, that who so euer had his Sonne to keepe should nourish him cleanly & fede him with wholesome meates and drinckes. And when the Childe came to age, then should the keeper bee promoted to great honour, wherefore many men let make ready fire and water in hope to haue the Childe. But on the night when every man was a sleepe, there came a Tyrant named Sulpinus, that quenched the fire, and threw out the water.

Nevertheless among all other there was a man named Ionathas, that laboured so diligently that he kept both day and night fire and water. In a morning early the Herald at the Emperours

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com-

## The Historie of

commaundement went through the Citie and sought in euery house, for fyre and Water, but hee could finde none till hee came to Ionathas house, where as hee found both fyre and Water ready, wherefore hee was brought before the Emperour, and deliuered him his Sonne according to his Proclamation. When Ionathas had the Emperours Sonne, he lead him home vnto his house.

And soon after he sent for masons and Carpenters, & did make a strong Chamber of lime and stone. And when the chamber was made, he sent for painters to let paint on the wall within the chamber ten Images with this posy painted about their heads.

Who so defileth these Images shall dye a cruell death.

And then hee let draw on the doore a gallows, & figured a man hanging there upon with this posy painted about his head: So shal he be serued that nourisheth the Emperours Sonne amisse.

Also hee let make a chaire of gold, and himselfe sitting therein, crowned with

And thus

a crowne of gold, with this superscription  
on aboue the head.

Who so nourisheth the Emperours sonne  
cleanly, thus shall hee be honoured.

When this was done, oftentimes as  
he was a serpe, he was greatly temp-  
ted to defile these ten excellent Images,  
but anone hee read the superscription a-  
boue their heads, and than all the temp-  
tations ceased, And when the Empe-  
rours sonne was enill kept, then went  
he to the gallows and reade that poesy  
which was written aboue his owne  
head, and for dread thereof kept the child  
better, and was diligent to giue atten-  
dance on him.

And when he beheld the chaire and  
himselfe sitting therein crowned with  
a crowne of gold, he was right ioyfull,  
thinking to haue good rewarde for kee-  
ping of the Emperours sonne. When  
the Emperour heard of this diligent be-  
meanour about his sonne, he sent for  
him and for his sonne, thancking him for  
his well keeping and nourishing of him,  
and after promoted him to great honours  
and dignitie.

R.ig.

The

The History of

The Morall.

This Emperour betokeneth the Father of heauen. The Emperesse betokeneth the blessed Virgin Mary. The Emperours sonne betokeneth our Lord Iesu Christ. The Herald that was sent throughout the Citie betokeneth Saint Iohn Baptiste, who was sent before our Lord to prepare the way to him according to the holy Scripture. Ecce mitto Angelum, &c. Lo I send mine Angell before me. &c. The States that desired the Emperours Sonne to nourish, betoken the Patriarkes and Prophets, which desired greatly to nourish our Lord Iesus Christ, and also to see him, but they might not see him ne nourish him, for Fire and Water which should haue bene cause of their sight, was not with them perfectly.

The Fire betokeneth the holy Ghost which had not yet appeared in them, for they were not washed with the Water of Baptisme. Also ye may vnderstand by the Fire perfect Charitie, and by the

Water

Water true contrition; which floweth  
 a daies saileth in many men, and there-  
 fore they may not have the little Child  
 Jesus in their hearts: **Jonathas** that watched so diligently  
 betokeneth every good Christian man,  
 which standeth ever to watch in well  
 doing, yelding to God for Sinnes, the  
 fire of charitable repentance, and the wa-  
 ter of contrition.

But oftentimes the Tyrant which  
 betokeneth the Devil, putteth out the  
 fire of Charitie from out of mens hearts  
 and casteth out the Water of Contriti-  
 on, so that they may not nourish the lit-  
 tle Child Jesus. Therefore let vs watch  
 as **Jonathas** did, that wee enter not into  
 temptation. And cal we vnto vs masons,  
 that is to say, discret Preachers, which  
 can make in our hearts a Chamber of  
 Stones, that is to say, a sure faith & hope.  
 Then call wee to vs Painters, that is to  
 say, ministers of Gods word, which can  
 paint in our hearts ten Images, that is  
 to say, the ten commandements, which if  
 thou keep & obserue daily, without doubt  
 thou shalt be honoured in heauen.

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And

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And if thou keepe well the Emperours  
sonne, thou shalt sit in a chaire of Gold,  
crowned with a crowne of Gold. And if  
that thou nourish him not well, with-  
out doubt thou shalt bee in danger of  
torment in Hell. From the which pre-  
serve vs our blessed Saviour Iesus. A-  
men.

## The Argument.

The soule of man espoused vnto Christ  
the flesh procureth the same to sin. The  
Christian soule by Faith withstandeth  
temptation. The redemption of man-  
kinde from sin and death. The deceits  
of vnthankfull hearts. The spirit hea-  
leth the defects of the flesh, after a pure  
repentance followeth perpetuall ioy &  
felicitie both of soule and body.

## The 40. Historie.

In Rome dwelt sometime a mightie  
Emperour named Menalay, which  
had wedded the kings daughter of Hun-  
gary

gary, a faire Lady and a gracious in  
all her workes, and specially she was  
merci'full. On a time as the Empe-  
rour lay in his bed, hee hathought him  
that he would goe visit the holy land.  
And on the morrow hee called to him the  
Empresse his Wife and his owne onely  
brother, and thus he said, Dære Lady  
I may not ne I will not hide from you  
the priuities of my hart, I purpose to  
visit the holy land, wherefore I ordaine  
the principally to be Lady & gouernesse  
ouer all mine Empire and all my peo-  
ple. And vnder the I ordaine here my  
brother to be thy Steward so, to prouide  
all things that may be profitable to mine  
Empire, and to my people.

Then said the Empresse. Sith it will  
none otherwise be but that needs ye will  
goe to visit the Citie Ierusalem, I shall  
be in your absence as true as any Tur-  
tle, that hath lost her make, so, as I be-  
leue, ye shall not escape thence with  
your life.

The Emperour anone comforted her  
with faire words and kissed her and  
after that took his leaue of her and of

R. b.

all

The History of

all other, and went forth unto the Citie of Ierusalem.

And anon after the Emperour was gone, his brother became so proude, that he oppressed poore men, and robbed rich men, and yet did hee worse than this, for daily hee stirred the Emperesse to commit sinne with him. But ever she answered againe as an holy and deuout woman and said. I will quod she neuer consent to you ne to none other, as long as my Lord liueth. Nevertheless this knight would not leave with this answer, but ever when hee found her alone hee made his complaint to her, and stirred her by all the wayes that hee could to sinne with him.

Then this Lady saw that hee would not cease for any answer ne would not amend himselfe, when she saw her time she called to her three or foure of the worthiest men of the Empire and saide to them thus. It is not vnknoten to you that my Lord the Emperour ordained mee principall governour of this Empire, and also he ordained his brother to be Steward vnder mee, and that hee should

should doe nothing without my counsel,  
but hee doth all the contrary, for hee op-  
presseth greatly poore men; and likewise  
robbereth the rich men; and yet hee would  
doe more than this if hee might haue  
his entent; wherefore I commaund you  
in my Lords name that you binde him  
fast and cast him in prison.

Then said they, sothly hee hath done ma-  
ny euill deedes since our Lord the Em-  
perour went, therefore wee be ready to  
obey your commandement, but in this  
matter you must answere so; vs to our  
Lord the Emperour. Then sayde shee,  
dread ye not, if my Lord knew what he  
hath done as well as I, hee would put  
him to the foulest death that could be  
thought. Immediately these men set hand  
on him, and bound him fast with iron  
chaines, and put him fast in prison, wher-  
as hee lay long time after, till at the last  
it fortun'd there came tidings that the  
Emperour was comming home, and  
had obtained great renowne & victorie.  
When his brother heard of his comming  
he said: would to god my brother might  
not finde mee in prison, for then would  
hee

## The History of

he enquire the cause of mine imprisonment of the Emperesse, and she will tell him all the truth, and hath I procured her to commit sinne, and to for her I shall have no favour of my Brother, but lose my life, this know I well, therefore it shall not be so. Then sent he a messenger unto the Emperesse, praying her for Christs passion that she would vouchsafe to come to the prison house, that he might speake a word or two with her.

The Emperesse came to him, and enquired of him what he would have. He answered and said: O Lady have mercy upon me, for if the Emperour my brother finde me in this prison, then shall I dye without any remedy.

Then said the Emperesse, if I might know that thou wouldest be a good man and leave thy folly, thou shouldest have grace. Then did he promise her assuredly to be true and to amend all his trespasses. When he had thus promised, the Emperesse delivered him anon, and made him to be bathed and shaven, and apparailed him worthely according to his

his estate, and then she sayde vnto him thus. Now good Brother take thy steede and come with mee, that we may meeete my Lord. He answered and said. Lady I am ready to fulfill your will and commaundement in all things. And then the Emperesse took him with her, and many other knights, and so rode forth to meeete with the Emperour, and as they rode together by the way, they saw where a great Hart ran afore them, wherefore every man with such hounds as they had chased him on horsebacke, so that with the Emperesse was left no creature save onely the Emperours brother, which seeing that no man was there but they two, thus he said vnto the Emperesse.

Nowe Lady, here is beside a priuile forrest, and long it is agoone that I spake to thee of Loue, come now and consent vnto mee that I may lie with thee.

Then said the Emperesse. A woe what may this be, yesterday I deliuered thee out of prison vpon thy promise, in hope of amendement, and now thou art returned to thy folly againe, wherefore

## The History of

I say now to thee as I haue sayde be-  
fore, there shall no man doe such thing  
with mee saue onely my Lord the Em-  
perour which ought of very duetie so  
to doe. When sayde hee, if thou wilt  
not consent to mee, I shall hang thee  
here vpon a tree in this Forrest, where  
no man shall finde thee and so shalt thou  
die an euill death. The Emperesse an-  
swered meekly and sayde. Although  
thou smite off my head, and put mee to  
death with all manner of torment, thou  
shalt neuer haue mee to consent to such  
funt. And when hee heard this, hee vnglo-  
shed her all save her smocke, and hanged  
her by by the haire vpon a tree, and tyed  
her steele befoze her, and so rode forth  
to his fellows, and tolde them that a  
great host of men met him, and toke  
the Emperesse away from him. And when  
hee had tolde them this, they made all  
great sorrow. And it befell on the third day after there  
came an Earle to hunt in that Forrest, &  
as hee rode beating the bushes, there  
started a Foxe, whom his hounds fol-  
lowed

loved fast till they came nere the tree  
where the Emperesse hanged.

And when the dogges felt the savour  
of her, they left the fore and ranne for-  
ward the tree as fast as they could.

The Earle seeing this wondered greatly  
and spurred his horse and followed them  
till he came wheras the Emperesse hang-  
ed. When the Earle saw her thus hang-  
ing, he marvelled greatly, for as much  
as she was right faire and gracious to  
behold, wherefore he sayd unto her in  
this manner wise. O woman who art  
thou, and of what country and wheres-  
fore hangest thou here in this manner  
wisedom of death?

The Emperesse that was not yet fully  
dead, but in point ready to dye, and we-  
red and said, I am quidd she a strange  
woman, and I am come out of a farre  
Country, but how I came hether God  
knoweth. When answered the Earle  
and said. Whose horse is this that stand-  
eth by the bound to this Tree. When  
answered the Lady and said, that it was  
hers. When the earle heard this he knew  
well that she was a gentlewoman, and  
came

## The History of

came of noble linage. wherefore he was  
the rather moued with pittie, & sayd vn-  
to her: O sayre lady thou seemest of gen-  
tle blood, and therefore I purpose to deli-  
uer thee from this mischiefe, if thou wilt  
promise to goe with me and nourish my  
faire yong daughter, & teach her at home  
in my Castle, for I haue no Child but  
onely her, and if thou keepe her well thou  
shalt haue a good reward for thy labour.  
Then said she, As far forth as I can or  
may I shall fulfill thine entent. And  
when she had thus promised him he took  
her downe off the tree, and led her home  
to his castle and gaue her the keeping of  
his daughter that he loued so much, and  
she was cherished so well that she lay  
euery night in the Carles chamber, and  
his daughter with her, and in his cham-  
ber euery night there burnt a lamp, the  
which hanged betwene the Emperesse  
bed and the Carles bed. This Lady be-  
haued her so gently, that she was belo-  
ued of euery creature. There was that  
time in the earles court a steward, which  
much loued this Emperesse exceedingly  
aboue all things, and oftentimes spake  
to

to her of his lone. But she answered  
him againe and said.

Know ye deere friend for a certaine  
ty, that I haue made a solempne vow  
to God, that I shall neuer lone any man  
in such maner wise, but onely him whom  
I am greatly beholden to lone by Gods  
commandement.

Then said the Steward. Thou wilt  
not then consent vnto mee. My Lord  
quod she, what needeth she any more to  
aske such things, the vow that I haue  
made, truely I shall keepe & hold by the  
grace of God.

And when the Steward heard this, he  
went his way in great wrath and an-  
ger, thinking within himselfe, if I may  
I shall be reuenged on thee. It befell  
on a night within short time after, that  
the Carles chamber dore was forgotten  
and left vnshut, which the Steward had  
anon perceiued. And when they were  
all a sleepe, he went and spyed by the  
light of the Lamp where the Emperesse  
and the young Mayden lay together,  
and with that he drew out his knife and  
cut the throte of the Carles daughter,

K.

and

and put the bloody knife into the Em-  
 presse had she being a sleepe and no-  
 thing knowing thereof, to the intent  
 that when the Earle awaked he should  
 see the knife in her hand, and that he  
 should thinke that she had cut his daugh-  
 ters throte, wherefore she should be put  
 to a shameful death, for this mischievous  
 dede. And when this damsell was thus  
 slaine, and the bloody knyfe in the Em-  
 presse hand, the countesse awaked out of  
 her sleepe & saw by the light of the Lamp  
 the bloody knife in the Empresse hand,  
 wherefore she was almost out of her  
 wits, and sayde to the Earle, O my  
 Lord, behold in yonder Ladies hand a  
 wonderfull thing.

Then the Earle arose and beheld  
 in the Empresse hand the bloody  
 knife as the Countesse had said, where-  
 fore he was greatly moued and cryed  
 to her & said. Awake woman out of thy  
 sleepe, what thing is this that I see in  
 thy hand. Anon the Empresse through  
 his cry awaked out of her sleepe, and in  
 her waking the knife fell out of her hand,  
 and

and with that shee looked by her & found  
the Charles daughter dead by her side, &  
all the bed bee sprent with blood toher-  
soze with an huge voyce she cryed and  
sayd: Alas, alas, and wo is mee my  
Lords daughter is slaine.

Then cried the countesse vnto the Carlo  
with a pittious voyce & sayd. O my Lord  
let the dinellish woman be put to y most  
soule death that can bee thought, which  
thus hath slaine our onely Childe.

And when the Countesse had sayd thus  
to the Carle, shee sayd to the Emperesse  
in this wise: The high God knoweth  
that thou mischievous woman hast slain  
my daughter with thine owne handes,  
for I saw the bloody knife in thy hand,  
and therfore thou shalt dye a soule death.  
Then sayde the Carle in this wise. O  
thou woman, were it not that I dread  
God greatly, I should cleaue thy body  
with my sword in two parts, for I deli-  
uered thee from hanging, and now thou  
hast slaine my Daughter, neuerthelesse  
for mee thou shalt haue no harme, there-  
for goe thy way out of this Citie with-  
out any delay, for if I finde thee here

R y.

this

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this day, thou shalt dye a most cruell  
death.

Then arose this wofull Emperesse and  
did on her clothes, and after leapt on her  
palfrey, and rode toward the East alone  
without any safe conduct. And as she  
rode thus mourning by the way, she es-  
pied on the left side of the way, a paire  
of gallows, and seauen officers leading  
a man to the Gallows to be hanged,  
wherfore she was moued with great pitie,  
and smote her horse with the spurs  
and rode to them, praying them that she  
might redeme that mis doer, if he might  
be saued from death by any meanes.  
Then said they, Lady it pleaseth vs well  
that thou redeme him. Anon the Em-  
peresse accorded with them and paid his  
ransome, and then he was deliuered.

Then said she to him. Now my good  
friend be true till thou die, sith I haue de-  
liuered thee from death.

On my soule, quod he, I promise you  
euer to be true. And when he had thus  
said, he followed the Lady still till they  
came nigh a Cittle, and then sayde the  
Emperesse to him.

God

Good friend quod shee, goe forth thy way afoze me into the Citie, and see thou take bp for vs an honest lodging, forther I purpose to rest a while. This man went forth as shee commanded and toke bp for her a good lodging and an honest, whereas she abode a long time. When the men of the Citie perceiued her beautie they wondzed greatly, wherfoze many of them craned of her vnlawfull loue, but all was in vaine, they might not speede in any wise. It fortunied after on a day that there came a Shippe full of marchandise and arined in the Hauen of that citie. When the Lady heard this shee said vnto her seruant.

Goe to the ship and see if there bee any cloth for mine vse. Her Seruant went forth to the Ship, whereas he found many excellent clothes, wherfoze hee prayd the Master of the Ship that he would come into the Citie and speake with his Lady. The Master graunted him, and so the seruant came home to his Ladie before and warned her of the comming of the Master of the ship. Anon after the Master of the ship came and saluted the

R. 19,

Lad.

Lady woꝛthely, the Lady receiued him  
 accoꝛding to his degꝛe, praying him that  
 shee might haue foꝛ her money such cloth  
 as might bee pꝛofitable foꝛ her wearing.  
 Anon hee graunted that she should haue,  
 and soone they were agreed, wherfoꝛe the  
 seruant went immediately againe with  
 the Maister of the ship. And when they  
 were both within the ship boꝛde, the  
 Maister said to the Ladies seruant.

My deere friend to thee I would open  
 my counsaile, if I might trust in thee,  
 and help mee, thou shalt haue of mee a  
 great reward.

Then answered hee and said, I shall  
 (quod hee) bee sworne vnto thee on the  
 holy Euangelist, that I shall keepe thy  
 counsaile and fulfill thine entent, as far  
 foꝛth as I can.

Then sayde the Maister of the ship,  
 I loue thy Lady more then I can tell  
 thee, foꝛ her beautie is so great, that I  
 would giue foꝛ the Loue of her all the  
 Gold that I haue, and if I may obtaine  
 the loue of her thꝛough thy help, I shall  
 giue thee whatsoeuer thou wilt desire of  
 mee.

Then

Then said the Ladies servant tell me by what meanes I may best speede. Then sayd the Mayster of the Shippe, Goe home to thy Lady againe and tell her that I will not deliuer to thee thy cloth, except she come her selfe, but bring her to my Ship, and if the winde be good and able, then I purpose to leade her away: thy counsell is alwayes good quod the Ladies servant, therefore giue me some reward, and I shall fulfill thine intent.

And when he had receiued his reward he went againe to his Lady and tolde her that by no meanes the master of the Ship would deliuer him the cloth except she came her selfe. The Lady beleued her servant and went to the ship. And when she was within the ship boord her servant abode without.

When the master saw that she was within the ship, and the winde was good, he drew up the saile and sailed forth.

When the Lady perceined this, thus she said to the Master. O maister (quod she) what treason is this that thou hast done to me. The Mayster answered  
K. iij. and

and sayde. Madame certainly it is so that I must needs lye with thee, and afterward espouse thee. For sooth quod shee I haue made a vow that I shall neuer commit such sinne but with him vnto whom I am bound by right and by the Law. Sothly quod hee, if yee wil not graunt mee with your good will, I will cast you out into the midst of the sea, and there shall yee die an euill death. If it bee so quod shee that I must needs consent or else dye, but first I pray thee to prepare a priuite place in the end of the ship, whereas I may fulfill thine entent or I dye, but first I pray thee that I may say my prayers vnto the Father of Heauen, that hee may haue mercy on mee.

The Master beleued her, wherefore hee let ordaine her a Cabbin in the end of the ship, wherupon she knéled downe on both her knees and made her prayers saying on this wise.

O thou my Lord God thou hast kept me from my youth in cleannes, kéep me now that I bee not deflowred, so that I may serue thee euer with a cleane heart and minde.

minde. When shee had thus ended her orison, there arose sodenly a great tempest in the Sea, so that the ship all to brast, and all that were therein perished save the Lady that caught a cable & saved her selfe, and the maister of the ship an other, neuerthelesse. she knew not of him ne hee of her, for they were driven to diuers coasts. This Lady landed in her owne Empire beside a Citie wherein shee was honourably receiued, and shee liued so holy a life that God gaue her grace and power to heale sicke folke of all manner of diseases, wheresoe there came much people to her, both crooked, blind and lame, and euery man through the grace of God and her good demeanour, were healed, wheresoe her name was knowne through diuers regions. Neuerthelesse shee was not knowne as Emperesse. In the same time the Emperours brother (that had hanged her befoze by the happe) was smitten with a foule Lepre. The knight that slew the Carles daughter, and put the bloody knife in her hand, was blinde, deafe, and had the palsey. The theefe that be-

R. v.

trayed

frayed her vnto the maister of the ship, was lame and full of the crampe. And the maister of the Ship distraught out of his wits.

When the Emperour heard that so holy a woman was in such a Cittie, he called his brother and said to him thus.

Goe we deere brother vnto this holy woman that is dwelling in this Cittie, that shee may heale thee of thy Lepre, Would to God (quod hee) that I were healed. Anone the Emperour with his Brother went toward the Cittie. And when the Citizens heard of his comming they receiued him honourably with procession. And then the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of their diseases. The Citizens answered and said, that such an one there was.

Then was the Emperesse called forth befoze the Emperour, but shee muffled her face as well as shee could, that the Emperour her husband should not know her, & when shee had so done, shee saluted him with great reuerence as it apper-  
tained

ained to his estate.

And hee againe in likewise, saying thus. O good Lady, if thou list of thy grace to heale my brother of his Lepre, aske of mee what thou wilt, and I shall graunt it thee, for thy reward.

When the Emperesse heard this she looked about her and saw there the Emperours brother a foule leper, shee saw ther also y knight that slew the Carls daughter blinde and deafe, the thiefe that shee saved from the gallows lame, and also the Master of the ship distraught out of his wits, and all were come to her for to be healed of their maladies, but they knew her not, for though they knew her not, shee knew them well. Then said shee vnto the Emperour thus.

My reuerend Lord though ye would giue me all your Empire, I may not heale your brother, nor none of these other, but if they acknowledge openly what they haue done.

When the Emperour heard this, hee turned him towards his Brother, and saide vnto him. Brother, acknowledge openly thy sinne befoze all these men, that

that thou mayest bee healed of thy sickness. When anon he began to tell how he had led his life, but he told not how he had hanged the Emperesse in the forest by the harte of the head, most dishonourably.

When he had acknowledged all that him list, the Emperesse replied and said, Soothly my Lord, I would gladly lay vnto him my medicine, but I wot right well it is in vaine, for he hath not made a full confession. The Emperour hearing this, he turned toward his brother and said in this wise.

What euill sorrow or other unhappy wretchednesse is in thee, seest thou not how that thou art a foule Leper, therefore knowledg thy sin truly that thou maiest be whole, or else auoide my company for euermore.

A Lord quod he, I may not tell my life openly, but if I bee first sure of thy grace. What hast thou trespassed against me quod the Emperour. Then answered his Brother and said. Mine offence against thee is grievous, and therefore I aske mercy. The Emperour thought not

not on the Emperesse, for as much as he supposed shee had been dead many yeres before, hee commaunded his Brother to tell sooth wherein he had offended him, and he should be forgiven.

When the Emperour had thus forgiven his brother, hee began to tell openly how hee had desired the Emperesse to commit adultery with him, and hee had hanged her by the Hayze in the Forrest because shee would not consent by any meanes to him.

And when the Emperour heard this, hee was almost be-side himselfe, and in his rage he said thus. O thou most wretched creature, the vengeance of God is fallen vpon thee, and were it not that I haue pardoned thee thou shouldest dye the most shamefull death that could bee thought. Then sayde the Knight that slew the Carles Daughter, I wot not quod hee what Lady you meane, but I wot that my Lord found on a time such a Lady hanging by the Haire in the Forrest, and brought her home to his Castle, and hee toke her his daughter to keepe, and I prouoked her as much

as I could to sinne with mee, but shee would in no wise consent to mee, wherefore I slew the Carles Daughter that lay with her, and when I had so done, I put the bloody knife into the Ladys hand, that the Carle should thincke shee had slaine his daughter with her owne hands, and then was shee exiled thence, but where shee became I wot not.

Then said the Thiefe, I wot not of what Lady yee meane, but well I wot that seauen officers were leading mee to the gallowes, and such a Lady came riding by and bought mee of them, & then went I with her, and afterward I bestraid her vnto a Master of a Ship.

Such a Lady (quod the Master of the shippe) receiued I, and when we were in the middell of the Sea, I would haue laine with her, but shee kneeled downe to her prayers, and anon there arose such a tempest that the ship all to brast, and all therein were drowned saue shee and I, but afterward what befell of her I wot not.

Then cried the Emperesse with a loud voyce and said. Worthly Deere friends  
 yee

þe doe now truly confesse and declare  
the truth, wherefore I will now apply  
my medicine, and anon they receiued  
their healths.

When this Lady the Emperesse had thus  
done, she vncovered her face to the Em-  
perour and hee forthwith knew her, and  
ranne to her and embraced her in his  
armes, and kissed her oftentimes, and for  
ioy he wept bitterly saying.

Blessed be God, now I haue found that  
I desire. And when hee had thus sayde,  
hee lead her home to his Pallace with  
great ioy, and after when it pleased al-  
mightie G D D, they ended both their  
lines in peace.

### The Morall.

This Emperour betokeneth our Lord  
Jesu Christ. The Emperesse betokeneth  
a holy soule. This Emperours brother  
betokeneth the flesh, to whom our Lord  
hath given charge of the Empire, but  
most principally to the soule. Neuerthe-  
lesse

lette the wretched flesh oft prouoketh  
 the Soule to sinne. But the Soule that  
 loneth God aboue all things withstan-  
 deth that temptation, and calleth to her,  
 her ghostly power, that is to say, reason,  
 will, vnderstanding, and conscience, and  
 maketh them to imprison the flesh that  
 is disobedient to the Soule, in the prison  
 of true repentaunce, vnto the time hee  
 obey to reason in all things. And thus in  
 hope of mercy hee sinneth againe, to  
 whom holy wzriters saith. *Maledictus ho-*  
*mo qui peccat in spe.* Cursed be that man  
 that sinneth in hope. And at the last the  
 soule inclineth to the flesh, & letteth him  
 out of the prison of repentance, & wash-  
 eth him from the filth of sinne, and aray-  
 eth him with good vertues, and maketh  
 him leape on the Palfrey of charitable  
 humilitie, and so rideth forth to meete  
 our Lord with the sacrifice of thanckes  
 giuing. But alas, full oft the sinner tres-  
 passeth against holy scripture, wherefore  
 the heart, that is to say, the lust of flesh  
 and of sinners ariseth before him, and  
 after runneth great hounds, that is to  
 say, euill thoughts, and so long they chase  
 till

till the body and the soule bee left alone:  
& than the flesh stirreth that noble soule,  
being the spouse of Almighty God.

But the pure and undefiled soule  
that is so welbeloued with God, will not  
forsake our Lord and consent to sinne.  
Wherefore the wretched flesh full oft des-  
poileth her of all her clothing, that is to  
say, of all her vertues, and hangeth her  
vp by the haire on an Dake, that is to  
say, on lusts and delights, and there she  
hangeth till the good earle cometh, that  
is to say, a discret preacher in the forrest  
of this world, to preach and teach the  
word of God, and taketh her downe and  
leadeth her forth to the Church to nou-  
rish his daughter, that is to say, to nou-  
rish conscience with fruitfull faith. The  
Earle had in his chamber a Lamp, right  
so euery discret Preacher should haue as  
fore him the Lamp of holy Scripture,  
whereby he may see both the greuance  
and profit of the soule in teaching of  
vertues and putting away of vice.

The Steward that stirreth her to sinne,  
is nought else but pride of life, which is  
the steward of this world, by whom many  
men

men bee deceined.

But when the Soule that is so well beloved with Christ will not consent unto the sinne of pride, then taketh this ruill Steward the knife of Conetise, wherewith he slaieth the Carles daughter, that is to say, Conscience, according to scripture saying. Gold and siluer hath blinded the eyes of Iudges, and hath ouerthrowen wise men, so that equitie and righteousness might not enter but stode a far, and turned their backs. This Lady also redeemed a man from death, that is to say, from everlasting death, which hee had deserved by deadly sinne. Therefore doe wee as did this Lady, smite wee our horse, that is to say, our flesh, with the spurres of repentance, and so ride wee forth in all hast, to saue our neighbour from the snack of deadly sin, to help him both bodily & ghostly as Salomon saith.

Woe bee to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbour & help him. For a Brother that is holpen of an other is like a sure Citie, and if he giue no more but a cup of cold water to him

him in the way of help, he shall not loose his reward.

But many now a daies bee very unkind, as was the thiefe which falsely receiued this Lady after that she had saued him from hanging. The maister of the ship betokeneth the world, by whom many men bee deceiued. But neuerthelesse as oft as a man taketh on him voluntarily the charge of pouerty, & obeyeth vnto the commaundement of God, & forsaketh the world, then breaketh the ship. For it is impossible to please God & man and the world all at one time.

When this Lady had escaped the tempests of the sea, she went to a citie: that is to say, the soule, after the troubles of this world, went to the holy life, and then she healed all manner of sicke folke, that is to say, euery man that is troubled in his soule, that is to say, infected with diuers sicknesses that this Lady healed through holy life.

But they could not bee healed till they had first confessed their sinnes vnto the Emperesse the Church of God, and then she healed them by repentance & amen.

S. ij.

dement

dement of life, yet all this while was the  
 Emperesse vnknownen to her husband,  
 that is, the Church wandzeth in the wil-  
 dernesse of this wicked world, vntil God  
 by miraculous meanes made her know-  
 en vnto him, & so led her home by victo-  
 ry and triumph in the truth vnto the  
 heauenly habitation of eternall rest and  
 glorie, vnto the which almightie God,  
 bring vs all for his sonnes sake. Amen.

### The Argument.

¶ Every supream maiestrate & other in-  
 ferious, is to be honoured & reuerenced.  
 Every true Christian man ought to con-  
 sider his duety herein, and every false  
 Christian perverting the wayes of the  
 Godly, the reward of such is hid vp in  
 hell. But the iust shall inherite the blef-  
 sed life everlasting.

### The 41. History.

In Rome dwelt some-time a mightie  
 Emperour named Martin, which for  
 entire affaction kept with him his bro-  
 thers son, whom men called Fulgentius.  
 With

With this Martin dwelt also a Knight  
that was Steward of the Empire, and  
uncle unto the Emperour, which enticed  
this Fulgentius, studying day and night  
how he might bring the Emperour and  
this childe at debate: wherefore the Ste-  
ward on a day went to the Emperour  
and said: My Lord quod hee, I that am  
your true servant am bound in dutie to  
warne your highnesse, if I heare any  
thing that toucheth your honour, where-  
fore I have such things that I must  
needs utter it in secret to your Maestie,  
betwene us two. Then said the Em-  
perour: Good friend (quod hee) say on  
what thee list.

My most déere Lord (quod the Ste-  
ward) Fulgentius your Cousin, and your  
high kinsman hath defamed you won-  
derfully and shamefully throughout all  
your Empire, saying that your breath  
wincketh, and that it is death to him to  
drinke you of your cup. Then the Em-  
perour was grievously displeased and al-  
most beside himselfe for anger, and said to  
him thus: I pray thee my good friend tell  
me the very truth if that my breath so won-

S.ij.

Winck.

thincketh as hee saith. My Lord (quod  
 the Steward) ye may beleue mee, I  
 neuer perceined a sweeter breath in my  
 daies then yours is. Then said the Em-  
 perour I pray the god frie'd tel me how  
 I may bring this thing to good p'pofe.  
 The Steward answered and said. My  
 Lord (quod hee) ye shall right well un-  
 derstand the truth, for to morrow next  
 when hee serueth you of your Cup, ye  
 shall see that hee will turne away his  
 face from you, because of your breath,  
 and this is the most certaine p'pofe that  
 may be had of this thing. Forsooth quod  
 the Emperour, a truer p'pofe cannot be  
 had of this thing. Wherefore anon  
 when the Steward heard this, hee went  
 straight to Fulgentius and toke him a-  
 side saying thus. Dære friend thou art  
 here kinsman & also Nephew unto my  
 Lord the Emperour, therefore if thou  
 wilt be thankfull unto mee, I will tel  
 thee of the vice wherof my Lord the  
 Emperour complaineth oft and thinck-  
 eth to put thee from him (except it be  
 the rather amended) and that might be  
 a great rep'pofe to thee. Then said this

Ful-

Fulgentius. Ah good Sir for his love that dyed vpon the Crosse, tell me why my Lord is so sore moued with me, for I am ready to amend my fault in all that I can or may, & so to be ruled by your good discret counsaile.

Thy breath quod the Steward stincketh so sore that his drinck doth him no good, so grienous is vnto him thy stincking breath of thy moth. Then sayd Fulgentius vnto the Steward. Truly, that perceined I neuer till now, but what thincke you of my breath. I pray you to tell me the very truth. Truly (quod the Steward) it stincketh greatly and soule. And this Fulgentius beleaued all that he said, and was right sore rowfull in his minde. And prayed the Steward of his counsaile and help in this woefull case. Then sayde the Steward vnto him, if that thou wilt doe by my counsell, I shall bring this matter to a good conclusion, therfore doe as I shall tell thee.

I counsaile thee for the best, and also warne thee, that when thou seruest my Lord the Emperour of his Cup, that

S.ily. thou

thou turne thy face away from him, so that he may not seele thy stinking brest, vnto the time that thou hast provided thee of some remedy therfore.

Then was Fulgentius right glad, and sware to him that hee would doe by his counsaile.

Not long after it befell that this young man Fulgentius serued his Lord as he was wont to doe, and therewith sodainely hee turned his face from his Lord the Emperour, as the steward had taught him.

And when the Emperour perceined the auoiding of his head, hee smote this young Fulgentius on the breast with his sote and said to him thus. O thou lewd Warlet now I see well it is true that I haue heard of thee, and therfore goe thou anon out of my sight, that I may see thee no more in this place. And with that this yong Fulgentius wept full sore and auoided the place and went out of his sight.

And when this was done, the Emperour called vnto him his steward and said. How may I rid this Warlet from the

the world, that thus hath defamed me :  
 My most déere Lord quod the steward,  
 right well you shall haue your entent.

For hére beside within these thre  
 miles yé haue brickmakers, which daily  
 make great fires so to burne brick, and  
 also they make lime, therefore my Lord  
 send to them this night, and charge them  
 upon paine of death, that who so ever  
 cometh to them first in the morning,  
 saying to them thus, My Lord commaun-  
 deth you to fulfill his will, that they take  
 him and cast him into the furnies with  
 the Stones and this night commaund  
 you this Fulgencius that hee goe earelie  
 in the morning to your workemen, and  
 that hee aske them whether they haue  
 fulfilled your will which they were com-  
 manded, or not, and then shall they ac-  
 cording to your commaundement, cast  
 him in the fire, and thus shall he dye an  
 enill death.

Surely quod the Emperour, thy coun-  
 saile is good, therefore call to mee that  
 barlet Fulgentius. And when this young  
 man was come to the Emperours pre-  
 sence, he said to him thus : I charge  
 thee

that upon paine of death, that thou rise early in the morning and goe to the burners of Lime and Bricke, and that thou be with them early before the Sonne rise three miles from this house, & charge them in my beehalfe that they fulfill my commaundement, or else they shall dye a most shamefull death.

Then spake this Fulgentius: My Lord, if God send me my life, I shall fulfill your will, were it that I should goe to the woyles end.

When Fulgentius had this charge, he could not sleepe for thought, that he must arise early for to fulfill his Lords commaundement. The Emperour about midnight sent a messenger on horseback vnto his Brick-makers, commaunding them upon paine of death, that who so euer came to them first in the morning saying vnto them the Emperours commaundement (which is before rehearsed) that they should take and bind him and cast him into the fire, and burne him to the bare bones.

The Brick-makers answered and said it should be done. And then the messen-

messenger returned home againe incontinent, and told the Emperour that his commandement should bee diligently fulfilled.

Early in the morning following Fulgentius arose and prepared him towards his way, & as he went he heard a Bell ring to service, wherefore he went to that Church for to heare Service, and after the ende of service he fell a sleepe, and there he slept a long while so that the Priest ne none other might awake him.

The Steward desiring inwardly to heare of his death, as he did hope, about one of the clocke he went vnto the workmen & said vnto them thus. Sirs quod he, haue ye done the Emperours commandement or no.

The Brick-makers answered him, againe and said: Nay truly we haue not yet done his commandement, but anon it shall be done, and with that they layde hands on him. Then cryed the Steward with an high voice and saide. God sir save my life, for the Emperour commanded that Fulgentius should  
bee

hē put to death. Then said they, the messenger told vs not so, but hē had vs that whosoener came first to vs in the morning, saying as yē before rehearsed, that wē should take him and cast him into the Furnace & burne him to ashes. And with that word they threwo him into the fire.

And when hē was burnt, Fulgentius came to them and said. Good sirs haue you done my Lords commaundement, yea sothly said they, and therefore goe yē againe to the Emperour and tell him so. Then sayd Fulgentius. For Chrilles loue tell me that commaundement.

Wē had in commaundement sayde they vpon paine of death, that whosoener came to vs first in the morning, and sayde like as thou hast saide, that wē should take him and cast him into the Furnace: But before thē came the Steward, and therefore haue wē fulfilled on him the Emperours commaundement, and now is hē burnt to the bare bones.

And when Fulgentius heard this, hē thanked God that hē had so preserved  
ued

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ued him from death, theretore hee took  
his leaue of the workemen and went a-  
gaine to the Pallace.

When the Emperour perceined him,  
hee was almost distract of his wits for  
anger, and thus hee sayde: Hast thou  
beene with the brickemakers and fulfil-  
led my commaundement? Sothly my  
gracious Lord, I haue beene there, but  
oz I came ther, your commaundement  
was fulfilled. How may that be true,  
quod the Emperour?

Forsooth said Fulgentius, the steward  
came to them afoze mee, and sayd that I  
should haue said: and when they heard  
that, they took him and threiw him into  
the furnace, and if I had come any ra-  
ther, so would they haue done to mee,  
and theretore I thank God that hath pre-  
serued mee from death.

Then said the Emperour tell mee the  
truth of such questions as I shall de-  
maund of thee. Then sayde Fulgentius  
vnto the Emperour. As I beleeue you  
nener found in me any falsehode, and  
theretore I greatly wonder why yee had  
ordained such a death for mee, for well  
yee

ye know that I am your owne brothers  
sonne. Then said the Emperour to Ful-  
gentius: It is no wonder, for that death  
I ordained to thee through counsaile of  
the Steward, because thou didst defame  
me throughout all my Empire, saying,  
that my breath did stinck so grievously,  
that it was death to thee, and in token  
hereof thou turnedst away thy face when  
thou seruedst mee of my Cup, and that  
saw I with mine eyes: and for this  
cause I ordained for thee such a death,  
and yet thou shalt dye except I heare a  
better excuse.

Then answered Fulgentius and said,  
O my most deere Lord, if it might please  
your highnesse for to heare mee, I shall  
shew you a subtil and a deceitfull ima-  
gination. Say on, quod the Emperour.

The Steward (quod Fulgentius) that  
now is dead, came to mee and said,  
that ye told vnto him that my breath did  
stinck, and thereupon hee counsailed mee  
that when I serued you of your Cup, I  
should turne away my face: I take God  
to witnesse I lie not.

When the Emperour heard this, hee be-  
lieued

læued him & said: O my nephew, now I  
see thzough the right wise iudgement of  
God, the steward is burnt, and his owne  
wickednesse and enue is fallen on him-  
selfe, for hee ordained this mallice against  
thee, and therefore thou art much bound  
to almightie God that hath p̄serued  
thee from death.

### The Morall.

Dere friends this Emperour beeto-  
keneth every supream Maiestrate and  
other inferiours. And Fulgentius his ne-  
phew betokeneth every true Christian  
man, which should duly and truly serue  
them with faithfull homage and due-  
full loyaltie, like as Fulgentius serued  
the Emperour of his cup, wherefore he  
shall bee greatly loued of God. This ste-  
ward betokeneth every false Christian  
man as Cayne, which oftentimes tur-  
neth the heart of right wise men from  
God, saying, that his breath stincherh,  
that is to say, that the life of the Maie-  
strate is not acceptable to God or man,  
which is against this Scripture, saying  
thus,

thus Nolite iudicare. &c.

What is to say, iudge not, and yet shall not be iudged. But oftentimes such malicious people accuse righteous men, wherefore they shall be cast into the everlasting fire of hel, where is wayling, weeping, and misery without end. But the righteous shall ascend to everlasting life: Unto the which bring vs our Lord Iesu Christ. Amen.

### The Argument.

Tirants and vngodly persons walke without knowledge of the truth, till they come to the Church of God, the wicked persecute the Godly: But they are preserved by the mightie providence of God, so ought wee not to sleepe in sin. A figurative speach of three severall meanings, videlicet, Take, Yeeld, and Flee, the signification thereof,

### The 42. Historic.

There dwelt some-time in Rome a mightie Emperour named Delphinus.

nus, which had no childzen save onely one Daughter, which was a faire creature and welbeloued of her father.

As this Emperour walked on a day on hunting in the Forrest, sodainly he rode out of his way, and lost his men, wherefore he was greatly discomforted, for he wist not whether he rode, ne in what place he was, till at the last when he had thus ridden all the day alone, in the euening he saw an house, and thether he rode a great pace, & knocked at the gate, immediately the good man of the house heard him, & asked y<sup>e</sup> cause of his knocking, and what he would haue. Dære friend, quod the Emperour, loe it is night as y<sup>e</sup> may see, therefore I desire you of lodging for the loue of God.

When he had thus saide, the good man of the house bware that he was the Emperour, answered thus and sayd: Good friend, quod he, I am the Emperours Foster and haue plentie of venison and other bittaile for you.

When the Emperour heard this, he was right glad in his minde, neuertheless he told him not that he was the

Emperour. And the Foster opened the gate, and receiued him as honorably as hee could, and set him to his supper, and serued him worthely.

And when he had supped, the Foster brought him to his chamber, and when time was hee went to bed. In the same night it befell that the Fosters wife was trauieling of childe in an other chamber hard by, & was deliuered the same night of a faire sonne.

And as the Emperour lay in his bed sleeping him seemed he heard a voice saying to him thise, these wordes. Take, take, take. And with that hee awoke, and marvelled greatly what it might be, saying to himselfe thus. A voice biddeth me take, take, what shall I take? And immediately he fell a sleepe againe. And the second time, he heard a voyce, saying vnto him these wordes. Yeeld, yeeld, yeeld. And with that he wakened againe, and wondered greatly, saying vnto himselfe. What may this signifie? First I heard a voice that said, take, take, take, and nothing I receiued.

And right now I heard another voice that

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that said, yeeld, yee'd, yeeld: what should  
I yeeld.

And as he lay thus thinking to him-  
selfe, he fell a sleepe againe. And then  
he heard the third voice saying these  
words thrice, flee, flee, flee, for this night  
is a Childe borne that after thy decease  
shall bee Emperour. When the Empe-  
rour heard this, he wakened and won-  
dered greatly what it might be.

In the morning earely following, the  
Emperour arose, & called to him the Fos-  
ter & said: Dære friend, I pray thee that  
thou wilt tell mee if any Childe be borne  
this night to thy knowledge. My Wife  
quod the Foster, this night is deliuered  
of a layre Sonne, I pray thee, sayd the  
Emperour, shew me thy Sonne. When  
the Emperour had seene the Childe, he  
saw a marke in the Childs visage,  
whereby he might know him an other  
time, and than he sayd to the Foster  
thus.

Dære Friend knowest thou who I  
am, nay soothly quod the Foster, for I  
saw you neuer before this time, as far  
as I am remembred, neuerthelesse it see-

E.g.

meib

th that yee be a gentleman.

Then answered the Emperour and said, I am, quod hee, the Emperour your Lord, whom yee haue lodged this night wherefoze right hartely I render to you thanks.

This hearing the Foster fell downe vpon both his knees at his fete; and besought him of mercy, if that hee had offended his highnesse in any thing, praying him of forgivenesse. Then answered the Emperour and said, hee then nothing afraid, for I thank thee hartely of thy good cheere, and thy sonne that was borne to night, I will haue for to nourish and bring vp in my Court, and to morrow I shall send for him.

O my gracious Lord, quod the foster, it is not agreable that such a noble Emperour should nourish the Childe of his subiect and Seruant, neuer thelesse your will bee fulfilled, for when your messengers come, I shall deliuer them my son. When this was sayd, the Emperour toke his leaue and rode home towards his pallace.

And when he was come home, hee called  
vnto

unto him such Seruants, as he trusted best, and said to them thus.

Goe yee, quod hee, unto my Foster, with whom I was lodged this night in the Forrest, and receiue of him his son, of which his Wife was deliuered this night, and vpon paine of death, I commaund you that yee destroy him by the way, and cast his flesh to the Dogs, but bring with you the heart to mee. And except yee fulfill my commandement, yee shall dye the most foulest death that can be thought.

Anon his Seruants went to the Forrest and receiued the Fosters sonne, and brought him with them, and when they were come nere vnto the Pallace, one of them sayd: How shall wee doe that wee may fulfill our Lords Commandement in destroying of this Childe.

Some aunswered and said, that the Childe should be slaine, and some would haue saved his life, and while they were thus strining among themselves: one of them that was most mercifull sayde vnto the rest: O my good louing friends, heare my counsaile, I beseech you, and

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ye shall not repent you thereof.

If ye murder this innocent Child, we shall greatly offend almighty God, and behold, here by are young Pigges, kill we one of them, and then may we take with vs his hart, and present it vnto the Emperour, saying, that it is the heart of the Childes body. Then sayde they, thy counsaile is good, but what shall we doe with the child. Good friends (quod he) let vs wrap him in some clothes, and lay him in some hollow tree, for peradventure God will help him, and save his life.

And when he had thus said, they did gladly after his counsaile in all things, and killed the Pigge, & went their way and carried home with them the Pigs heart to the Emperour, saying vnto him thus: Loe, gracious Lord, we haue destroyed the Child as ye commaunded vs, and with that they shewed him the Piggess heart. The Emperour supposing that it had bene the Childes heart, took it and cast it into the fyre, dispitefully saying.

Loe, that is the heart of him which  
shoulde

Should haue bene Emperour after me.

Loe what it is to beleue in dreames and visions, which be nought else but fantasies and vaine things. The second day after that the Childe was put into the hollow tree, there came an Earle for to hunt in that Forrest, & as his hounds chased an Hart, they came to this hollow tree where the Childe lay, & when they felt the saour of the Childe, they would goe no further.

The Earle seeing this, marvelled greatly why his Hounds abode there, and smote his Horse with his spurs and rode a great pace till he came vnto them. And when he came vnto the tree where in the Childe was laid, he looked in at a hole and saw there the Childe lying, and then was he right glad, and toke vp the Childe in his armes full louingly, and bare it home vnto his Castle, saying vnto the Countesse his wife: Loe my deere wife, this day by fortune I haue found a very faire Child in an hollow tree as I hunted in the Forrest, whereof I am right glad.

T. Hy.

And

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and because that I neuer begat sonne  
ne daughter on thee, ne thou neuer yet  
conceiued a Childe, therefore I exhorte  
thee that thou wilt saue thy selfe trauai-  
ling with child, & say that thou hast bozne  
this Child. The Countesse fulfilled right  
gladly the Carles will and desire, and  
said. My most dære Lord, ydar will in  
this thing shall be done.

Not long after this, newes went  
thzoughout al the country, that the coun-  
tesse was deliuered of a fayre Sonne,  
wherefore euery man reioyced much.

The Childe began to grow and was  
right well beloned of euery man, and  
especially of the Carle and of the Coun-  
tesse. It befell after, when the Child  
was xv. yeres of age, the Emperour  
made a solemne feast vnto all the Lords  
of his Empire, vnto the which feast this  
Carle was called, and at the day assign-  
ed he came, and brought his child with  
him which was at that time a faire yong  
Squire, & carner at the bozd befoze the  
Carle. The Emperour greatly beheld  
him, and spyed the token in his soze,  
ad which hee had seene befoze in the  
Fosters

Foster's house, wherwith hēe was greatly moued, and bered within himselfe and said vnto the Earle in this manner wise. Whose Sonne is this? Certes said the Earle, hēe is my Sonne. Then said the Emperour. By the faith and truth that thou owest vnto mee, tell mee the truth.

The Earle seeing that hēe might not excuse himselfe by no maner wise, but that nedes hēe must tell him the truth, then tolde hēe him altogether, how hēe had found him in the Forrest in a hollow tree. This hearing the Emperour was almost distract of his wittes for anger, and called vnto him his servants, which hēe had sent before to destroy the Childe.

And when they came before him, hēe made them to sweare vpon a booke that they should tell him the truth what they had done with the Childe.

Gracious Lord said they, we yeld vs vnto your grace and goodnesse, for without doubt pittie so moued vs, that we might not destroy him, and then we put him in an hollow Tree, but what after-

A. b.

ward

ward befell of him, certainly we knowe  
not, and in his stead we kild a pig and  
brought the heart thereof.

When the Emperour had heard the  
very truth of the matter, hee said vnto  
the Earle. This yong man quod he shall  
abide here by mee, the Earle immediat-  
ly graunted though it was greatly a-  
gainst his will.

When the feast was ended, euery  
man toke his leaue of the Emperour,  
and went wher they list.

And at that time it fortuned that the  
Empresse and her daughter sojourned in  
a great Country, far from thence, by the  
commandement of the Emperour. It  
befel not long after the Emperour called  
vnto him this yong Squire and sayd,  
it behoueth thee (quod hee) to ride vnto  
the Empresse my wife with my letters.  
I am ready at your Commandement  
my LORD, said hee, to fulfill your de-  
sire.

Immediately the Emperour dyd  
write Letters, wherefore his entent was  
this: That the Empresse should take  
the bearer of these Letters, and let him  
bee

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hee drauen at the horse taile, and that shee should let him bee hanged till hee were dead, & that on paine of death. When the Letters were all made and sealed, then the Emperour toke them vnto the yong squire, commanding him to speed him on his iourney. And straight way the yong squire receiued them gladly, and put them sure in his bore, & rode forth on his iourney. When hee had ridden thre or foure dayes on his iourney, in an euening hee came vnto a Castle whereas dwelt a knight, and gently desired of him a nights lodging.

The knight seeing and beholding the good fauour of the yong squire, graunted him lodging, and made him good chere and well to fare, and afterward brought him into his chamber, & when he was there, hee went to bed: And immediately fell on sleape, for hee was full weary of his iourney, and forgot his bore with the Letters lying openly in his chamber.

When the knight saw the bore, hee opened it and found the Letters sealed with the Emperours signe manuell, and  
was

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greatly tempted to open them, and the last he opened them subtilly, and then hee read how the Emperesse vpon paine of death should put the bearer of them to death, and then hee was right sorrowfull and said within himselfe: Alas (quod hee) it is great pittie to destroy so faire a yong man, and therefore if I may it shall not be so.

And immediately after the knight raised out the writing, and wrote in the same paper a letter saying these words. Vpon paine of death I commaund thee that thou take this yong Squier bearer of these Letters, and let him be wedded without any delay vnto my Daughter and yours, with all the honour and solemnitie that can be thought, and when they be married, that ye take and account of him as your owne Sonne, and that hee keepe my roome till I come vnto you my selfe.

When the Knight had thus written hee closed the Letters subtilly and put them into the bore againe.

Early in the morning the yong squire and very hastily made him ready, and

and tooke his leaue of the Knight, & rode  
forth on his iourney, and the third day  
after he came vnto the Emperesse, and  
saluted her right dutifull in the Empe-  
rours behalfe, and tooke her the letters.

And when the Emperesse had read  
them, anone she sent south her messen-  
gers through the Country, commaund-  
ing the States and Gentlemen to come  
vnto her Daughters wedding at a cer-  
taine day assigned.

When the day was come, thether  
came many great Lords and Ladies,  
and anone this young Squire espoused  
the Emperours Daughter, with great  
honour and dignitie, according to the  
tenour of the letters, and was right well  
beloued, and much honoured among the  
people.

Not long after it befell, that the Em-  
perour came into that Countrie, and  
when the Emperesse heard of her Lords  
comming, she tooke with her, her Son  
in law, with much other people, & went  
towards the Emperour, so, to welcome  
him.

When

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When the Emperour saw this yong  
squire leading the Emperesse his wife,  
he was greatly moued within himselfe  
and sayd. O thou cursed woman, be-  
cause thou hast not fulfilled my Com-  
maundement, thou shalt dye an euill  
death.

A my dære Lord (quod shee) all that  
ye commanded me to doe I haue fulfil-  
led. Nay cursed woman said the Empe-  
rour it is not so, for I wrote to thee that  
thou shouldest put him to death, & now  
I see him alivie.

My Lord quod the Emperesse, saving  
your grace, you wrote to me that I shuld  
giue him your Daughter to Wife, and  
that on paine of Death, in witnesse  
whereof lo here your Letters with your  
owne seale manuell.

When the Emperour heard this he  
wondred greatly and sayd. Is he espous-  
sed then to my Daughter. Yea swithly  
said the Emperesse long agoe with much  
solempnitie and great worshippe, and  
as I perceiue your Daughter is with  
childe.

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**Then said the Emperour.** O thou Lord  
Jesu Chyist, it is great folly to strine a-  
gainst thy ordinance, therefore sith it is  
so, thy will must nedes be fulfilled.

**And with that hee took his sonne in labo**  
in his armes and kissed him, which after  
his death was Emperour, and ended his  
life in rest and peace.

**The Morall.**

**This Emperour may betoken He-**  
rod, or else enery Tyrant, which walked  
alone without truth, till hee came to the  
Fosters house, that is to say, the Church  
which is the house of God. This He-  
rod, would haue slaine this Child Jesu,  
wherefore hee sent Messengers to seeke  
him, according to the Scripture of saint  
Matthew, telling how hee commanded  
the three kings to seeke him, and bring  
him tidings againe where he was, that  
hee might come and worship him also,  
but this laid hee not so; lone, but so; de-  
ceipt.

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the Foster betokeneth Ioseph our Lads  
his bus band, which kept him.

But when the messengers came, that is  
to say, when the three Knights came they  
knew him not, but worshipped him on  
their knees, and left him in the hollow  
Tree of his Godhead. The Carle that  
came and found this Child, betokeneth  
the holy Ghost, which warned Ioseph  
by the Angell in his sleepe, that he should  
take our Lady and her sonne and flee in-  
to the land of Egypt.

This morrally, may bee vnderstood  
otherwise. This Emperour may beto-  
ken a sinner that walketh in the Forrest  
of this world, seeing vanities & nought  
else, vnto the time hee come to the house  
of God, and there he is receiued benigne-  
ly of the Prelate of the Church, if hee  
will obey the Commandements of  
God.

But many of vs now a dayes sleepe  
in the Church, when they practise  
not according to the profession, and  
therefore ought they also to dread the  
voyces which I haue rehearsed by the  
first

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first take, there may bee understood great benefit that hee gaue thee when he put in thee a Soule made to his owne multitude. By the second take, is understood the sonne of the Father of heauen, which was borne of the blessed Virgin Mary. By the third take, is understood the same sonne of God, which died vpon the Crosse.

By the first yeeld, is understood that wee ought to yelde our Soule vnto almighty God, as cleane and as fayre as hee gaue it vs after our regeneration in Baptisme. By the second yeeld, is understood that wee ought to yeld honoꝝ, woꝝship, and loue vnto Almighty God, and man. By the third yeeld, is understood, that we ought to yeld to God true confession of faith, contrition of heart, and amendment of life.

The first flee, betokeneth sinne, which wee should flee. The second flee, betokeneth the woꝝld, which wee should flee, for the great falschood and temptations that are therein. The third flee, betokeneth euerlasting paine, the which wee ought to flee through Faith and hee fruites, by

which wee may come the rather vnto  
lasting ioy and blisse. Vnto which  
bring vs our Lord Iesus. Amen.

### The Argument.

The rauishing of the Soule of man by  
the tyranny of sinne, shee complaineth  
vnto Christ which heareth her: the ti-  
rant is overcome by Christ, who espou-  
seth her vnto him, preparing a place of  
perpetuall ioy for her. Christ receiueth  
the penitent sinners to his mercie by  
his death and passion, wherefore wee  
ought to shew our selues thankfull vn-  
to him, that he may endue vs with the  
blessing of his euermore felicitie.

### The 43. History.

**T**here dwelt sometime in Rome a  
mightie Emperour named Saura-  
cinius, which ordained a law, that  
whosoever rauished a Virgin should die,  
and if shee were rescued, then hee that  
rescued her should haue her to wife, if  
him list, and if hee would not marry  
her, then should shee be guided, and es-  
poused by his counsaile. It befell vpon a  
day

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saye that a Tyrant named Poncius  
would ravish a Virgin, and led her  
with him into a Forrest and deflowered  
her of her Maidenhead. And when hee  
had so done, hee would haue slaine her,  
and as he was disposing of her clothes  
there came riding by that Forrest a car-  
teous and gentle Knight, which heard  
the crying and lamenting of the Dam-  
sell, wherefore hee smote his Horse with  
the Spurres, and rode a great pace into  
the Forrest, to wit what it might be.  
And then he saw a woman standing all  
naked save onely her smocke, to whom  
spake the knight: Art thou shee (said hee)  
that cryed so lamentably. Then answe-  
red the Damsell and sayde. Yea certes,  
for this man that standeth here hath  
ravished mee, and deflowered mee of my  
Maidenhead; and now he would destroy  
mee, and therefore hee hath disposed mee  
of my clothes, that hee might smite off my  
head. For the love of God gentle knight  
help mee now. Then sayd the Tyrant,  
Shes lyeth, for shee is my wife, and I  
have found her in adultery, with an other  
man, and therefore I will slay her.

A. y.

maning, I beleue better the wo-  
man than thee, for loe the tokens of truth  
peareth openly in her visage, that thou  
hast ravished her, therefore will I fight  
with thee for her deliuerance.

And immediately they buckled both  
together, and fought egerly till they were  
both sore wounded. Neuerthelesse the  
knight obtained the victoꝝ, and put the  
tyrant to flight.

Then said the knight vnto the wo-  
man, loe, I haue suffered for thy lone ma-  
ny sore wounds, and haue saued thee  
from the death, wilt thou therefore pro-  
mise to be my wife.

That I desire you quod she, with all  
my heart, and thereupon I betake thee  
my trowth. When she was thus ensu-  
red, then said the knight as followeth.

Here beside is my Castle, goe thether  
and abide there till I haue visited my  
friends and kinsmen, to prouide for  
all thinges needefull for our wedding,  
for I purpose to make a great feast for  
thine honour and worship. My LORD  
quod she, I am ready to fulfill your will.  
Then went she soꝝth vnto the Castle,  
where

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Whereas shee was worthy re  
And the Knight went vnto his  
for to make them ready against the day  
of marriage. In the meane while came  
Poncianus the tyrant to y<sup>e</sup> knights castle,  
and prayed her that hee might speake  
with her. Then came shee downe from  
the castle to him. This Tyrant subtiltie  
flattered her, and said. Gentle loue if it  
please you to consent to mee I shall giue  
you both gold and siluer, and great rich-  
es, and I shall be your seruant, and be  
my Soueraigne. When the Woman  
heard this, fell lightly shee was deceiued  
through his flattering language, and  
graunted him to be his Wife, and took  
him with her into the Castle.

It was not long after but that this  
Knight came home and found the Ca-  
stle gate shut, and knocked thereat, but  
long it was ere hee might haue any an-  
swere. And at the last the Woman  
came and demaunded why hee knocked  
at the gate. Then sayde hee to her: O  
deere Lady, why hast thou so soone chan-  
ged my loue: let me come in. Nay surely  
said shee thou shalt not come here for I

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ers with mee my Loue which I  
before. Remember quod y Knight,  
you gauest me thy trouth to be my wife,  
& how I saved thee from death, & if thou  
ponder not thy faith, behold my wounds  
which I haue suffered in my body for  
thy loue. And anon he vnclothed himself  
naked save his hosen, that hee might  
shew his wounds openly. But she would  
not see them, ne speake moze with him,  
but shut fast the gate and went her way.  
And when the Knight saw this, he went  
to y Justice & made his complaint to him,  
praying him to giue right wise Judge-  
ment on this tyrant and this woman.

The Judge called them befoze him,  
and when they were come, the Knight  
said thus: My Lord quod he, I aske the  
benefit of the law which is this.

If a man rescue a woman from ravis-  
hing, the rescuer shall marry her if him  
list, and this woman delivered I from  
the hands of the tirant, therefore I ought  
to haue her to my wife: and further  
moze shee gaue mee her faith and trouth  
to marry with mee, and thereupon shee  
went to my Castle, and I haue done  
great

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great cost against our wedding, & therefore as it seemeth mee shee is my wife, as by the law. Then sayd the Judge to the Tyrant. Thou knowest well that this Knight deliuered her from thy hands, & for her loue hath suffered many grievous wounds, and therefore well thou wottest that shee is his wife by the law, if that him list. But after her deliuerance with flattering speech thou hast deceiued her, therefore I iudge thee to bee hanged.

Then said the Judge to the woman in likewise. O woman, thou knowest how this Knight saved thee from death, and thereupon thou beotokest him thy faith and trouth to bee his wife, therefore by two reasons thou art his wife, first by the law, and after by faith & trouth. This notwithstanding thou consentidst afterward to the Tyrant, and broughtest him into the Knights Castle, and shuttest the gate against the Knight, & wouldest not see his wounds which hee suffered for thy loue, and therefore I iudge thee to bee hanged. And so it was done, both the raniſher and shee that was raniſhed were condemned to the d-

History of  
before every man praised the Judge  
for his right wise Judgement.

### The Morall.

This Emperour betokeneth the Fa-  
ther of Heauen, which ordained for a  
law, that if the Soule of man were ra-  
uished from God by sinne, the sauer of  
the Soule, should espouse her, if him list.  
The woman that was rauished beto-  
keneth the soule of man, which was ra-  
uished by sinne of our forerather Adam,  
& led out of Paradise into y<sup>e</sup> forrest of this  
wretched world, by the tyrant Poncianus,  
which betokeneth the Diuell, and he not  
onely defiled her by leasing of y<sup>e</sup> heritage  
of heaue, but also he would slep her with  
everlasting paine. But the Soule cryed  
with an high voyce, whose cry, our Lord  
Iesu Christ heard.

This cry was made when Adam cried  
after the oyle of mercy. And the Patri-  
arks & Prophets cryed for remedy, say-  
ing these words: O thou highnesse in  
the East and so forth, visit thou vs, &c.

The Knight betokeneth our Lord Iesu  
which came from Heauen, and  
fought

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fought with the Tyrant, that is to say,  
the diuell, and both they were sore wound-  
ed. For our LORD Iesu Christ was  
wounded in the flesh, & the Diuell may-  
med in his kingdome, wherfore the wo-  
man, that is, the Soule, gaue her faith &  
trouth vnto Christ Iesus, when she be-  
came christian, saying these wordes: I  
forsake the diuell & all his pride, & beleue  
in God the Father almightie.

Then ordained our Lord Iesu Christ  
a marriage betwene him and her, with  
the two speciall Sacramentes of Bap-  
tisme and the Lords Supper, wherof  
may bee made a strong Castell against  
the Diuell. Also our Lord commaunded  
the soule to keepe her still in the Castell  
of vertue, till he went to his friends for to  
prouide that was needfull: that is, our  
LORD Iesu Christ ascended to heauen  
to prepare for her a dwelling place of e-  
uerlasting ioy, whereas we should dwell  
after the day of Iudgement with our  
Lord God in honour and glory.

But alas, in the meane time came the  
diuell and beguiled the wretched soule  
by a deadly sinne, and so hee entred in

the Cause of our heart which should  
be the Castle of GOD. The Knight  
Jesu knocked at the gate of our heart,  
according to the Scripture Ecce sto ad  
ostium & pulso. Lo I stand at the dore  
and knock, if any man will open that I  
may enter. But whereas the Diuell is,  
God doth not enter, but if the sinner will  
receiue him by repentance, which seeing  
the gentle Knight Jesu, shewed himselfe  
naked, hanging vpon the Crosse, that we  
may see his bloody wounds which suffe-  
red for vs, that wee sinners should bee the  
rather mindefull of his Love. For from  
the crowne of his head vnto the sole of  
his fete, was left no whole place. Therefore  
saith the Prophet Esay. Attendite & vi-  
dete si est dolor sicut dolor meus, &c. Be-  
hold & see, if any sorrow be like to my sor-  
row. Therefore he is a wretched man that  
will not bee conuerted for all this vnto  
his Lord God, but lyeth still in deadly  
sinne, wherefore when hee is called before  
the high Judge, hee shall bee condemned  
to everlasting death. Therefore study wee  
to open the dore of our hearts with fruit-  
full faith vnto almighty god, & then with  
out

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